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Curriculum Theorising in Zimbabwe: Postcolonial Perspectives

by

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Thesis

submitted in fulfilment

of the full requirements for the degree

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in

Curriculum Studies

in the

Faculty of Education

at the

University of Johannesburg

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Supervisor: Professor Maropeng Modiba

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Declaration

I declare that apart from assistance acknowledged, this dissertation is my own unaided work. It is being submitted for the degree of Doctor of Philosophy at the University of Johannesburg. It has not been submitted before for any degree in any other university.

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Dedication

This study is dedicated to my mother Gertrude from whom I drew the inspiration of diligence.

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List of acronyms

AU	Africa University
BUSE	Bindura University of Science Education
CDA	Critical Discourse Analysis
CUT	Chinhoyi University of Technology
CUZ	Catholic University in Zimbabwe
ESAP	Economic Structural Adjustment Programme
GZU	Great Zimbabwe University
HIT	Harare Institute of Technology
ICT	Information and Communication Technologies
IMF	International Monetary Fund
IPA	Interpretive Phenomenological Approach
LSU	Lupane State University
MSU	Midlands State University
MUAST	Marondera University of Agricultural Sciences and Technology
NUST	National University of Science and Technology
NUST	National University of Science and Technology
O LEVEL	Ordinary Level
RCU	Reformed Church University
STEM	Science Technology Engineering and Mathematics
SU	Solusi University
UDI	Unilateral Declaration of Independence
UK	United Kingdom
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICEF	United Nations International Children's Emergency Fund
USA	United States of America

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USAID	United States Agency for International Development
USSR	Union of Soviet Socialist Republic
UZ	University of Zimbabwe
VOC TEC	Vocational and Technical Education
WTO	World Trade Organisation
WUA	Women's University in Africa
ZANU PF	Zimbabwe African National Union Patriotic Front
ZEGU	Zimbabwe Ezekiel Guti University
ZINASU	Zimbabwe National Students Union

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Abstract

This study examines scholarship in the field of Curriculum Studies in Zimbabwe based of traditional, reconceptualist and internationalisation theories. An Interpretive phenomenological approach was employed to explore how Zimbabwean researchers explained and reflected on their scholarship. A postcolonial theoretical framework was used as a lens to establish whether or not the type of scholarship was a product of third spaces wherein boundaries for knowledge production were blurred and hybrid knowledge generated. To collect data, published research work in two Zimbabwean education journals and an online journal were studied to identify the genres in curriculum scholarship, the discourses embraced and/or marginalised and how, in general, the scholarship could be positioned within the broader field of Curriculum Studies. Purposive and convenient sampling was used to select 18 authors who participated in open-ended, voice-recorded interviews in which they reflected and accounted for their scholarship. The data was analysed through content analysis and discourse analysis, revealing that the traditional approach to theorising proffered by Tyler (1949) is still dominant despite developments in the field of Curriculum Studies. Existing curriculum scholarship focuses mainly on school subjects, gender, environment, citizenship and inclusivity in education. However, studies on the political nature of the curriculum are overlooked. Authors seem to avoid factors that could be construed as undermining the political establishment. This explains the focus on curriculum development and focus on ways in which curriculum practice could be improved in the different levels of schooling. Only isolated cases of collaborative work conducted by, for example, students and their supervisors in universities outside the country, employ a critical stance. The study concludes that curriculum scholarship is still in its formative stages in Zimbabwe. Existing scholarship does not have a clear focus that can be drawn on to define the field. The internationalisation of curriculum studies has not fully taken off with implications for the advancement of the field and the quality of curriculum work within the school system.

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Chapter 1

Overview of the study

1.1 Background

Since the establishment of the University of Rhodesia and Nyasaland, today named the University of Zimbabwe, up to national independence in 1980, writings on curriculum within Zimbabwe were largely limited to those by non-Zimbabwean scholars who, at the time, made up the majority of the teaching staff. Research and publications focused primarily on the administration of colonial education, issues related to funding and a curriculum that would be most suitable for blacks. An example is Atkinson's 1972 *Teaching Rhodesians,* dealing with schooling for blacks during the colonial period.

Currently, writings by university lecturers teaching Curriculum Studies continue to focus on general issues related to curriculum development, for example, the nature of the officially prescribed subject content, design and organization of subjects in the school curriculum, and arguments for and against the inclusion of certain subjects in syllabi or issues related to learning experiences within schools, districts or provinces. The latter included technical limitations or deficiencies in the teaching, learning and assessment of subjects (Jansen, 2003), exceptions being Chireshe's (2010) work on why articles are rejected by publishers, and Chinamasa (2012) on reasons for low research output by lecturers in Zimbabwean universities, and by Chireshe, Oupa and Shava (2014) on challenges in academic publishing. This work can thus be described as reflecting the earliest tradition of curriculum inquiry known as the 'traditional approach,' which took precedence between 1918 and 1969 and was mainly concerned with curriculum development (Pinar, 2014).

Conspicuously absent over the previous decade were what Jansen (2003) termed 'anti-colonial writings,'. In general, the writings tend to have been taken over by a relatively new discourse, namely 'Ubuntu Philosophy,' a recommendation of the 1999 Nziramasanga commission of inquiry into education. Makuvaza (2008, 2010) and Museka (2012) are good examples. Issues outside the school system or local sets of knowledge that can inform and direct curriculum research were seen in the writings of Makuvaza (2006) on curriculum development for moral education. Kazembe (2010) focuses on the inclusion of indigenous knowledge in the form of traditional medicines in the curriculum.

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Jansen (2003) reports on a study he conducted on research in Curriculum Studies since the country gained independence in 1980 by surveying the *Zimbabwe Journal of Educational Research* [ZJER], arguing that scholarship produced by lecturers in different universities, visiting professors, international consultants or masters and doctoral students mainly from Europe and North America had a strong political focus against colonialism, but lost this quality after independence. In his view, after independence in 1980, curriculum writing, whether from exile, universities or social movements, focused on the anti-colonial theme and reflected an abhorrence of the colonial curriculum. Examples are Ngara (1985), Jansen (1990) and Salia-Bao (1989). During this time Zimbabwe was flirting with the ideology of scientific socialism as a remedy to the exploitative colonial capitalist order, for example, as evident in Chung and Ngara (1985).

Colonial governments had maintained a dual curriculum, namely, an academic one meant for whites and a practically oriented curriculum, deemed suitable for blacks to prevent them from competing for jobs with whites. However, numerous innovations were introduced in the education system at the advent of independence, mainly with a socialist bias linking academic and practical work. An example was "Education with Production," an innovation from Zimbabwean refugee camps in Mozambique during the war of liberation, and "Vocational and Technical education." Each of the innovations became a subject of intense study, by, for example, Mungazi (1985), Lewis (1988), Jansen (1990) and Hungwe (1992).

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A category of writings (conference proceedings and unpublished papers that focused on the radical proposals that were introduced to create a socialist curriculum), which is not strictly scholarly and described by Jansen as "advocacy writings" was also identified. In general, the writings called for qualitative improvements in the educational system. Among other issues, advocacy paid attention to the "termination of racist, capitalist and exploitative nature of colonial education" (Jansen, 2003:26). The *Political Economy of Zimbabwe* was one such radical initiative. However, soon after it was introduced in schools it was withdrawn after facing stiff resistance from the church and opposition political parties. As Mavhunga, Moyo and Chinyani (2012:47) explain:

> The former perceived it as the socialist government's move towards restricting church activities in the country while the latter saw it as government's way of propagating the ruling ZANU PF party's propaganda through the school system.

As this radical focus started to wane with the end of colonialism, writings on mass education enshrined in the 'education for all' mantra, which had been dominant since 1980 when the country attained independence, were also disappearing, save for isolated examples, such as, Mavhunga, Madondo and Phiri's (2009). They described education for all as "a mirage," and their narrative marked a change of focus. The call for universal education was replaced by "education for sustainable development."

Studies on school subjects focusing on "their nature, design, organisation, effects on learning and teaching, and attitudes among various classes of learners" (Jansen 2003:26) represented another theme. However, Jansen points out that no cross-curricular themes were pursued and notes that in this category special attention was paid to technical limitations or deficiencies in the teaching, learning and assessment of subjects. Publications were mainly written by subject specialists and focused on the nature of the subjects, how they were designed and organised, their effects on learning and teaching and the attitudes of learners towards them. Jansen cites Marira (1991), Mandebvu (1991) and Ridell (1991) as examples.

The other themes are the administration of education and influence of its administration patterns on curriculum planning, writings on examinations and assessment and consultancy reports on curriculum reforms. These reports were sponsored by external donor agencies with scholars from local university often hired to evaluate curriculum projects (Maravanyika, in Jansen, 2003). The reports, Jansen (2003) notes further, became valuable in decision-making.

A further example on the administration of education and its influence on curriculum planning is Atkinson's (1972) "Teaching Rhodesians," in which he documents formal organisational studies of curriculum and pedagogy during the war of liberation (Jansen, 2003). Other studies include Harber (1985, 1997) though he adds that they are not common in Zimbabwean curriculum scholarship.

Examinations and assessment constitute another strand of this scholarship and mainly critiques the effects of assessment by foreign examination boards such as the Cambridge Examination Syndicate, responsible for examinations at both Ordinary and Advanced levels. The policy of mass education, which the government adopted in 1980 as a way of redressing colonial imbalances in the education sector, meant that more pupils were to write the Ordinary and Advanced level examinations but their continued use became a concern. The

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examinations were expensive for the government and the foreign examining boards were branded "Eurocentric" (Jansen, 2003).

Donor-funded reports on broad educational reforms or evaluations of specific projects constitute the last of Jansen's (2003) categories. The funders were mainly the United States Agency for International Development (USAID), World Bank, Swedish International Development Agency (SIDA) and various United Nations agencies such as UNESCO and UNICEF. Jansen cites reports by The Association for the Development of Education in Africa (1999), Atkinson, Agere and Mambo (1993) and Chikomba (1999) as examples of the donor-funded reports.

In the writings that he analysed, Jansen also highlights two methodologies, namely "quantitative" and "qualitative" as mainly used, albeit superficially. The methodology used also tended to be based on simple research designs, such as, thin case study reports (qualitative) and basic statistical summaries (quantitative). The bulk were also atheoretical as well as ahistorical. He concludes that the area of curriculum has no critical number of specialists and scholarship on it is included in general writings. Jansen's observations therefore provide a springboard from which the present state of the field can be analysed.

The methodology employed by curriculum writers in Zimbabwe has remained unchanged from the time of Jansen's (2003) observations and basic statistical analysis of issues persists. In some cases, writers adopt the dissertation format with graphical presentations and statistical analysis. In others the data gathering tools are attached as appendices, for example, in Chikukwa & Majoni (2004).

Methodologies which lend themselves to ethnographic or naturalistic orientation are rare, with only a few publications in which Zimbabweans collaborated with international scholars, for example, Moyo and Modiba (2012, 2014), Mutekwe and Modiba (2012a, 2012b, 2014), or individually from international educational institutions, as in Hwami (2010) and Matereke (2012). The publications reflect contemporary discourses based on theories of, for example, gender, policy reform and citizenship. The writings draw on discourses such as post-structuralism, post-colonialism and post-Freudian psychoanalysis, among others. They use canonical theorists such as Derrida, Foucault and Freud as conceptual stances or frameworks.

Jansen's (2003) views can be explained further by drawing on Mutch (2004:73), for whom the field of curriculum "is inextricably bound up with other related fields. It draws from the

history of and, research in the various fields of education, psychology, sociology and philosophy, to name but a few." Kliebard (1992:180) also argues that "if there is a direction that the history of curriculum has taken in the course of its short history, it has been mainly toward a multiplicity, if not a complexity, in its interpretations." For Reid (2001:29),"curriculum theorizing was simply what curriculum workers did when general points or propositions needed to be argued for." The field has now built up its own recognisable body of literature, theories, models and specialist, proving useful in further making sense of the Zimbabwean curriculum scholarship. For example, the traditional approach to theorizing concentrated on proffering curriculum development models to explain curriculum decision matters (Mutch, 2004), typified by their need to meet the four main functions of theory, namely, description, prediction, explanation and guidance in curriculum development. Theorizing focuses on one or more of these aspects (Ornstein & Hunkins, 1998). Leading theorists of the time were Snedden (1913, 1920, 1921) Bobbitt (1918), Charters (1923), Tyler (1949) and Dewey (1913, 1916, 1938) referred to in the *Handbook of Curriculum Research* by Jackson as the 'dominant perspectives' (Reid, 2001).

With the advent of the reconceptualists, focus changed from curriculum development to curriculum understanding (Pinar, 1999). Reconceptualization as an approach or tradition attempts both to understand and transform the practice of education. Pinar (2014:6) sees it as:

> the theoretical wing of the reconceived field [that] aspires to ground itself not in the pressured everyday world of the corporate classroom but in worlds not present in the schools today, in ideas marginal to the maximization of profits, and in imaginative and lived experience that is not exclusively instrumental and calculative.

The defining characteristic of reconceptualism is the use of historical, philosophical and literally forms of inquiry into pedagogic discourse to assist educators to see alternatives to current practice and features mainly discernible in internationalisation.

To date, these three distinct approaches/traditions to curriculum theorizing, the Traditional, the reconceptualist and internationalization, which the US curriculum field recently entered (Pinar, 2014), explain why Ornstein and Hunkins (1998) view the field of curriculum as not intended to provide precise answers, but rather as complex and designed to increase our understanding of it. The traditions are discussed in details below.

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1.2 Curriculum approaches and traditions

The traditional writers provide curriculum development models that help explain important decision-making factors in curriculum construction. This approach was dominant between 1918 and 1969 and mainly concerned with curriculum development (Pinar, 2014). For Pinar, Reynolds, Slattery and Taubman (1995:6), it was the time in which "school buildings and populations were growing exponentially and when keeping the curriculum ordered and organised were the main motives of professional activity." In contrast, the reconceptualist approach represents a shift from curriculum development to curriculum understanding as scholarship focused on relationships among school subjects, issues within the school subjects and relationships between the curriculum and the outside world, hence, Pinar et al.'s (1995:6) comment; "Curriculum development: Born: 1918. Died: 1969". The reconceptualist writers provide historical, cultural, gender, critical, postcolonial and postmodern lenses to Curriculum Studies (Mutch, 2004).

The application of social and philosophical theories in curriculum inquiry has distinguished reconceptualization from the traditional approach. Curriculum work became complex, hence Pinar et al.'s (1995:6) assertion that "we are no longer technicians, that is people who accept unquestioningly other people's priorities… that is relatively ancient history…" For example, Wright (2000:10) also observed that in the reconceptualist approach:

> Curriculum theorizing has been overtly politicized; It has been variously institutionalised, freed of institutional constraints, restricted to k-12 schooling and opened up to other pedagogical spaces, queered, raced, gendered, anesthetized and post modernized, psychoanalyzed, moralized, modernized and post modernized all to such an extent that it presently demands a high degree of tolerance from all.

The reconceptualist approach views curriculum as a discourse, a particular discursive practice that is a form of articulation that follows certain rules and constructs the very objects it studies (Pinar et al., 1995:6). It is in this sense that it is considered as a historical intervention of a "paradigmatic proportion" (Hlebowitsh, 2005). It signalled a move from a behaviourally and managerially oriented field to a phenomenological understanding of curriculum (Miller, 2005). Slattery and Rapp (2003: 96) have argued that the emphasis of this approach is on curriculum understanding that "sets free what is hidden from view by layers of tradition, prejudice, and even consciousness evasion."

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The traditionalist/reconceptualist dualism debate reduces the field to two antagonistic approaches and eschews the purposes for which theorizing is held as a criterion for evaluating curriculum (Wright, 2000). Critics of the approach or tradition have questioned its relevance to schooling, objecting to what they have termed the "flight from practice" (Klein, 1992; Sears, 1992b). The argument is that, in reconceptualization, theory is supposedly divorced from practice and consequently bears no significance to curriculum or pedagogy in schools. However, Wright (2000:10) has pointed out that these viewpoints of the flight from practice in the criticisms insinuate that "reconceptualization is in fact invalid and needs to be either abandoned or reined in (and de- politicised?) to make it directly applicable to practice," because practice is viewed narrowly and restricted to classroom teaching in schools.

Schubert (1982) has justified the reconceptualists' inclusion of other discourses outside the school environments on the premise that the basic curriculum questions (the what, how and why) of education existed before education was institutionalised. He further asserts that if the curriculum is to have an effect on society it should not be confined to school experiences but should also be concerned with aspects of human lived experiences. It has to take into account that schools are miniature societies and so for some curricularists the ultimate aim of schools is to change society.

The field now reflects a 'third wave' that intellectually and chronologically follows reconceptualization, termed internationalisation (Gough, 2010; Pinar, 2014). According to Gough (2010: 339) the internationalisation approach:

> …might then be understood not so much in terms of translating local representatives of curriculum into a universal discourse but, rather as a process of creating spaces in which local knowledge traditions in curriculum inquiry can be performed.

The concept of internationalisation draws from Turnbull's (1993, 1997) notion that knowledge systems have localness in common, thus, being local practices, it is possible to decentre and compare knowledge systems rather than incorporate them into the mainstream 'imperialist archive' where they will not be acknowledged (Gough, 2010; Pinar, 2014). According to Wright (2000), this form of curriculum theorizing "is inherently political, contested and in a state of flux". He further notes that much of it is couched in reconceptualization, while Pinar (2014:1) argues that "while this movement accompanies and is no doubt stimulated by the forces of 'globalisation' within Curriculum Studies, it is

generally suspicious of the phenomenon". For Wang (2006), scholars have settled on the term 'internationalisation' to contest the control of globalisation by counteracting the economic standardization and cultural imperialism that the term 'globalization' gestures.

1.2.1 Contemporary curriculum theorising

Internationalisation (Gough, 2010; Pinar, 2014) is a curriculum approach that followed reconceptualization. As a concept, it has evolved over recent years as a response to globalisation, but whereas it may be hard to identify its essential principles and apply those to educational contexts, as a multiple perspectives concept it denotes the application of multiple ways in producing knowledge (Curuana, 2014). In curriculum scholarship it entails interacting with writings from multiple cultural standpoints, thus extending boundaries of knowledge and achieving inclusivity by accommodating multiple perspectives.

From an analysis of papers presented at the Bergamo conference, Wright (2000) distinguished six features as characteristic of this contemporary thinking in the field of Curriculum Studies. Research papers that continue to be published in the *Journal of Curriculum Theorizing* (JCT) show similar characteristics, one of the defining qualities being that its discourse is not singular but multiple, relating to each other only tenuously (Wright, 2000:4;). He argues that theoretical frameworks and discourses such as progressivism, phenomenology, hermeneutics, and critical theory are waning. Also canonical theorists in curriculum research such as Dewey, Tyler, Piaget, Habermas and Freire whilst still dominant, appeared to have waned although at different extents. Another feature is that there was no single overriding theory applied. A multiplicity of the theories abound in curriculum research work and it is increasingly undertaken within the frameworks of "post discourses" such as postmodernism, post structuralism, post-Freudian psychoanalysis; and to a limited extent, post colonialism. These post discourses have also ushered in new theorists for example, Derrida, Felman, Lacan, Kristeva and Foucault being outstanding. Wright (2000) also notes that curriculum research has moved beyond the classroom and school settings. For Wright (2000), it is an indication that the 'traditionalist" approach to curriculum research and writing is fading and "reconceptualization" is becoming virtually the uncontested norm in contemporary curriculum theorizing even though it is now fused with internationalisation.

Pinar (2014) argued that curriculum theorizing has become an extraordinarily "complicated conversation," incorporating the literal and institutional meanings of the concept of

'curriculum.' Curriculum is a highly symbolic concept and its theory speaks to the significance of academic meaning and social reconstruction. In his view, the emergence of other discourses, prominent among them complexity- and chaos-inspired research and historical research, such as postmodernism and post structuralism, are decreasing in popularity. Another distinct mark of current theorizing is that the politics of social and cultural difference underpins curriculum theorizing. There has been a shift from multiculturalism and critical pedagogy to cultural studies, debates which, according to Pinar (2014), have also been over American national identity. Addressing a conference on the Internationalisation of Curriculum Studies at Louisiana State University, he explained the internationalisation of Curriculum Studies as follows:

> I do not mean uniform, nor do I expect it would resemble the American field… Curriculum inquiry occurs within national borders, often informed by governmental policies and priorities, and is thereby nationally distinctive. I do not secretly dream of a worldwide field of Curriculum Studies mirroring the standardization and uniformity the larger phenomenon of globalization threatens. Certainly, I am not looking for new markets for American conceptual products… (Pinar, 2014:3)

Pinar's sentiment is shared by Cheung (2012:106), who agrees that "internationalisation is not the same as Americanisation. It should be genuinely international…appreciating diversity". Internationalisation must create space for multiple discourses from varied contexts, and for Gough (2003:68):

> internationalizing curriculum inquiry might best be understood as a process of creating transnational spaces in which scholars from localities collaborate in reframing and decentering their own knowledge traditions and negotiate trust in each other's contributions to their collective work.

It can thus be understood in the light of the views expressed by Pinar and Wang.

Wang (2006) views the term "trans" as indicating an experiencing of the boundary and an effort to go beyond it, with transnational spaces sustaining hybrid movements and support embodied work to negotiate trust.

The hybridity or inclusivity that is characteristic of the internationalisation of Curriculum Studies involves negotiating a balance between affirming sources of knowledge and identities

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and heightening awareness of the importance of the contestability of knowledge in a globalised world (Curuana, 2014). It is in tandem with Scheurich and Young's (1997) idea of disrupting what they refer to as 'epistemological racism,' which in their view is a strand of epistemology that results in "legitimising a majority of epistemologies and methodologies in education rather originating exclusively from the social histories of western cultures" (2004:10). Therefore, internationalisation stands for the inclusion of writings from various nations of the world to abate this form of racism. It is closely related to the postcolonial concept of 'third space' (Bhabha, 1994), a highly contested term to be discussed briefly in this chapter.

Zimbabwean scholarship is also expected to reflect a trajectory of the dominant historical perspectives in the field of Curriculum Studies namely; traditional, reconceptualization and internationalisation.To precisely associate the existing scholarship within a particular perspective it has to be informed by what Pacheco (2012) refers to as "paradigmatic discourses" as is happening in countries such as the United States of America (USA). However, scholarship in Zimbabwe continues to emphasise curriculum development, creating what Berry (2014) would call a 'paradigm of bureaucratisation.'

The bureaucratisation of the curriculum rejected by reconceptualization seems to be still prevalent in existing scholarship, therefore in the light of the foregoing discussion this study traces the development of curriculum scholarship in Zimbabwe, based largely on the three curriculum approaches or traditions discussed above. The study covers the period between 2004 and 2014, following Jansen's focus on the post-independence era, spanning 1980 to 2003. Of particular interest is how the lack of contribution or presence of these traditions can be accounted for and, in particular, why Internationalisation is slow to take hold. Such probing might lead to adoption of internationalisation in curriculum inquiry in Zimbabwe.

According to Reid (2001:29), the question "What kind of theorizing, if any is appropriate to the field of curriculum?". In Zimbabwe, Tyler's seminal work, *Basic Principles of Curriculum and Instruction* (1949), which Jackson (1992) described as the 'Bible of curriculum making,' continues to influence curriculum scholarship. Besides Jansen's (2003) survey, there are no comprehensive studies on developments in Zimbabwean curriculum scholarship. This gap is characteristic not only of Zimbabwean scholarship but also of all countries that look to the north for guidance. Jansen (2003) points out that the trend is similar in the sub-region, for example in Botswana and Namibia. In South Africa, scholarship is as

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divided as the country has been historically. In a text edited by Pinar (2010) on *Curriculum Studies in South Africa*, the editorial comment reflects an absence of dialogue and subjugation to foreign scholarship. Publications have drawn on analytical tools from outside the country without taking into account contextual complexities. This is illustrated by among others Hoadley's (2010) adoption of Becher's metaphor of 'tribes and territories' to view the nature of the field as well as the differences among groupings within the South African curriculum field. This and other studies in the text do not reflect current discourse in scholarship in South Africa.

1.3 The problem statement

According to Chinamasa (2012), writing and the publication of research work by university lecturers in Zimbabwe has been done mainly to fulfil tenure requirements. Publications are mainly subject-based and confined to schools, districts or provinces, for example, Mudavanhu, Mvere, Majoni, Mupondi & Kaputa (2004), Chisaka & Mavundutse (2006), Dakwa (2009, 2012), Kuyayama (2011), Rwodzi (2011) and Chidakwa & Chitekuteku (2012), a significant number being arguments for or against the inclusion of certain subjects in course plans or issues related to syllabuses for example, Mangena, 2006 and Kazembe, 2010). Attention has also been paid to the implementation of subjects in the curriculum or assessment of a subject or a methodology, for example, Zvobgo (2009), Machakanja (2009), Motsi and Nkungula (2009), Nyakudya (2009), Gora, Mavunga, Muringani &Waniwa (2010). A few focus on global issues outside subject boundaries, for example, Chemhuru (2009) on democracy, Mavhunga et al. on citizenship education (2012) and Ncube (2013) on gender issues.

Only one book on mainstream curriculum theory has been published, *Curriculum and its building blocks; Concepts and processes,* by Ndawi and Maravanyika (2011), which, as the title suggests, discusses the major concepts and processes involved in the basic components of curriculum theory, namely, curriculum planning, design and development, curriculum implementation, curriculum change and evaluation and curriculum analysis whilst other books are not solely on curriculum but subject areas in the school curriculum. Some books by Zimbabwean scholars from universities in North America are on educational issues in general, for example, Kanyongo (2005) on the Zimbabwe Public Education System; Shizha

& Kariwo (2011) on Education and Development in Zimbabwe and Hwami (2013) on Indigenous Capitalist influences on higher Education in Zimbabwe. They are critical of the political, social and economic situation in Zimbabwe and how it has affected education.

Just as the introduction of educational innovations attracted attention; the introduction of computer education in the school system ushered in a new focus for curriculum theorizers. Major areas include the extent of utilization of the technology and barriers to its integration in schools (Tatira, Sithole, Manyarara & Gora, 2009; Chitanana, 2009. Contemporary curriculum issues of global concern have not been given much attention, except for studies on HIV and AIDS (Chireshe & Chireshe, 2003; Chidakwa & Majoni, 2004). For Barriga (2003) such scholarship is 'psycho-pedagogical' in trend and the studies focus on content and learning experiences, emphasising that curriculum must reflect the ways in which people learn.

According to Morrison (2004), curriculum is not a spectator theory but rather an involved theory, though writings on Zimbabwe do not reflect such involvement. In general, studies continue to pay little attention to, for example, contemporary curriculum issues of global concern. Chemhuru (2010) on democracy and Mavhunga et al. (2012) on citizenship education are exceptions.

Nietzsche (1961:147) has criticised scholars who do not respond to what is happening:

> They sit in the cool shade; they want to be mere spectators in everything and they take care not to sit where the sun burns upon the steps. Like those who stand and stare at the other people passing by, so that they too wait and stare at the thoughts that others have thought.

Interest in the study was triggered by this criticism as I wanted to establish how Zimbabwean authors are writing about the curriculum and how the writings can be part of the international field of Curriculum Studies. The situation is significantly different in other countries and as a result, since, for example, in English speaking countries such as the USA and United Kingdom (UK) a diversity of approaches and use of variety of discourses are used, how the field has developed in these contexts could not be overlooked in trying to understand Zimbabwean scholarship

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1.4 Research questions

The main research question for this study was the following:

- How can developments in curriculum scholarship in Zimbabwe be understood within the broader context of the field of Curriculum Studies?

Sub-questions were:

- What are the genres of curriculum writing in Zimbabwe?
- Which discourses have been embraced, marginalised and why?
- What position does Zimbabwean curriculum scholarship occupy within the field of study?
- How can we characterise developments in curriculum scholarship within Zimbabwe?

1.5 Aims and objectives of the study

The aim of the study was to explore the place of Zimbabwean scholarship in the field of Curriculum Studies, in particular, how it has been shaped by the three main traditions of curriculum inquiry, namely, the traditional, reconceptualization and internationalisation of Curriculum Studies.

Based on traditions that have developed within the field of Curriculum Studies, the objectives of the study were to identify and make sense of curriculum scholarship in particular publications that exist within Zimbabwe.

1.6 Rationale for the study

Traditional curriculum theorizing has been ahistorical but contemporary theorizing is defined by the field's historicity and disciplinarity (Pinar, 2014). According to Kliebard (1986), the ahistorical and atheoretical character of traditional curriculum development, on which theorizing focused, disabled teachers from understanding the history of their present

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circumstances because such understanding requires historical consciousness. For this reason, Marsh and Willis (2006:100) contend that "… a theory is an abstract concept residing only in the world of ideas …the act of theorizing directly engages the participant in problem solving that links thought and practice." Theorising relates to responsiveness to circumstances, therefore, for Zimbabwean curriculum scholarship to move from the traditional form of theorising it should deal with contemporary practical realities. It was thus important to explore how the curriculum is theorised in the country in order to highlight the authors' sensitivity to context and history in their writings.

Marsh & Willis (2006:100) outline three major principles that undergird the process of theorizing, namely, "being sensitive to emerging patterns in phenomena; attempting to identify common patterns and issues; and relating patterns to one's own teaching." Similarly, Wright (2000:8) identified purposes for curriculum theorizing as "developmental (using theory to aid curriculum development); empirical (the use of research to establish relationships); and reconceptual (making theorization itself the issue: problematizing established approaches and developing new approaches and concerns)." He included political and ideological reasons as some of the purposes for which theorizing is undertaken. Curriculum scholarship in Zimbabwe should reflect these characteristics if it is to free itself from the dominant subject focus and also consider what is relevant to everyday life**.** A study of published research was thus essential to identify the purpose of the scholarship that is being conducted within the country.

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Morrison (2004:487) argues that "curriculum discourse should be marked by richness, diversity, discordant voices, fecundity, multiple rationality and theories and should be touched by humanity and practicality in a thousand context… must catch the untidy but authentic lived experiences…" It was thus worth examining what constitutes contemporary curriculum theorizing in Zimbabwe in order to situate it in the global arena.

Jansen (2003) noted that curriculum scholarship in Zimbabwe was not fully developed and although the field of curriculum was reconceptualised in the 1970s, curriculum scholarship still reflected characteristics of the earliest form of curriculum inquiry, which is the traditional approach. Therefore, it was important to study curriculum writings in this country in order to find out why the field has not been developing and form insights that will prevent and ensure that it does not fade in the face of dominant Western epistemologies. Rather, it develops alongside them.

1.7 Conceptual framework

Pinar et al. (1995) observe that complexity has entered the conception of what it means to undertake curriculum work. For example, the internationalization of curriculum inquiry as a tradition or approach that has evolved over recent years as a response to globalisation (Curuana: 2014) has made the field more complicated. In the view of Pinar (2014), although Curuana (2014) argues the tradition was stimulated by the forces of globalisation, and as regards Curriculum Studies, it is highly suspicious of the phenomenon. The internationalisation of Curriculum Studies involves negotiating a balance between affirming funds of knowledge and identities to produce different ways of living, doing and becoming. Affirming multiple perspectives and ways of producing knowledge extends its boundaries, thereby achieving inclusivity and accommodating multiple perspectives. It further heightens awareness of the contestability of knowledge in a globalised world (Curuana, 2014).

Scheurich & Young (1997) describe this contestation as the disruption of the 'epistemological racism' that has resulted almost exclusively from the social histories of dominant white races. In this regard, Gough (2010:335) has argued that since all knowledge traditions are spatial in that they link people, sites and skills, knowledge systems are recognised as sets of local practices, hence:

> it becomes possible to 'decentre' them and develop a framework within which different knowledge traditions can equitably be compared rather than be absorbed into an imperialist archive … [and] since all knowledge systems have localness in common, many of the small but significant differences between them can be explained in terms of the different kinds of work - of performances that are involved in constructing assemblages from people, practices, theories and instruments in a given place.

However, Gough (2010) is concerned that in Southern Africa, citing Malawi and Zimbabwe as examples, local knowledge traditions have been rendered invisible by the effects of universalising imperialist discourses and practices. The concept of internationalisation was thus invaluable to the study for examining why Zimbabwean academics were reluctant to use existing practice and theorise it to achieve conversations that are sufficiently complex to approximate contemporary practice in curriculum inquiry. These conversations are likely to disturb the restricted conception of curriculum that is dominant in curriculum scholarship.

Pinar (2004) has argued that curriculum work has to reflect complicated conversations that promote creativity and ability to influence and generate responses from others. In his view, engagement across national borders will help generate a better understanding of the hybridity that should be common to curriculum scholarship, irrespective of locality. The heterogeneity and diversity that is characteristic of such scholarship could thus be explained by employing what Bhabha (1994:3) would describe as hybridity that is a product of specific "moments of historical transformation." In Bhabha's view, confining interactions to space, which in the end leads to geographical delineations, underplays the importance of 'in-betweens spaces' or 'interstices' that are crucial to the hybridity that opens up a third space within which diverse cultural elements encounter and transform each other. This space is at the same time a site of struggle and resistance against what are viewed as external influences. However, it helps to release people from the boundaries of nation, community, ethnicity or class and presents a kaleidoscope of collective experiences in motion. The hybridization that results becomes a continuing condition of all cultural expressions.

The concepts of third space and hybridity were thus useful, in this study, in exploring an approach to curriculum through which it would be possible to critically appraise a variety of perspectives, rethink an approach that would be inclusive, and alter a conventional understanding of diversity. Pinar argues that curriculum work has to be shaped by aspects that demonstrate a creativity and ability to influence and generate responses from others. Therefore, examining whether or not curriculum writings in Zimbabwe reflected understanding of the context in which they were produced in relation to others and drew on commonly cherished values to promote Bhabha's 'third space' (1994) within which cultural elements encounter and transform each other, would clarify its historical nature (cf. Morris, 2005). Contextualising scholarship around these socio-political factors also helped me develop insights into what should happen to bring the local discourses into the global context. These are discourses that needed to be opened up for wider discussions for scholars to be engaged in the 'complicated conversations' that Pinar (2004) argues would broaden the scope of theorization and thereby shift the traditional paradigm linked to the Tyler rationale.

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1.8 Research methodology

I adopted the qualitative methodology to guide me in the process of data collection and analysis. A qualitative inquiry draws concepts from the interpretive paradigm. The concepts are discussed briefly in this chapter. A more detailed discussion is provided in chapter four.

1.8.1 Research Design

In this study, the unit of study or the case was curriculum theorising. The choice of a qualitative design was thus based on the need for data that could provide adequate opportunities for the collection of rich descriptive narratives (Clandinin & Connelly, 1999 and 2000) on curriculum theorising in Zimbabwe from the research population (Sheran, 2002; Hennink, Hutter & Bailey, 2011). The focus made a case study design most suitable for collecting data on narratives from which to develop intensive descriptions and analysis (Sheran, 2002) of what represented scholarship in the field of Curriculum Studies in this country. The design also facilitated more nuanced interpretations of the narratives and the curriculum theorising evident as publications.

1.8.2 Research approach

The research approach found suitable for this study was an Interpretive Phenomenological one (IPA). Ontologically, the study required a study of the authors or curriculum theorists' subjective experiences of theorising as their lived reality or mode of being (Heidegger, 1962) translated to multiple perceptions (Hennink, Hutter & Bailey, 2011) reflected in their publications. The writings were resources to draw on to understand the state of curriculum research from the authors who had to provide insiders' perspectives (emic) (Geertz, 1983) on theorising curriculum in Zimbabwe. The country as both the context and reality in which the theorising and narratives existed alongside each other, made the curriculum field indeterminate (Hendry, 2018) and to be in a continuous process of the construction that is necessary to make scholarship relevant in post-colonial contexts (Gough, 2010).

1.8.3 Sampling the research population

This study targeted universities with established faculties of education and departments of Curriculum Studies. My intention was to draw a sample from participants who were writing about the curriculum. At the time of data collection, there was a total of 16 universities, both

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private and public, of which nine offered programmes in education. Therefore, these nine constituted the population from which the sample was extracted. The sampling technique was purposive and convenient, employed to ensure that the most productive sample of theorists was identified and easily accessible in order to obtain rich data and detailed accounts (Patton, 2002), in this case of curriculum theorising in Zimbabwe.

The sample of published research articles and university lecturers was guided by personal knowledge of the type (Patton, 2002) and the number of universities in the country. Being an educator in one of them made it easy to identify a population that was suitable to the purpose of the study (Patton, 2002). To identify the participants for the study, I used the following criteria: respondents' rank, divided into three groups, namely, lecturer, senior lecturer and professor. Overall, the sample had 18 (n=18) university lecturers representing the groups as follows; three professors, six senior lecturers and nine lecturers. Lecturers in teacher education colleges were not included in the sample because research and publication is not a performance requirement for them, though some do contribute in this area.

The selection of published articles was based on rankings and the accreditation of the journals in which they were published, the scope and nature of the journal in terms of discipline and the place of origin of the journal. The criteria ensured that information-rich data would be collected. It made possible an in-depth study of the case (Patton, 2002, Sheran, 2002). The articles were selected mainly from Zimbabwean journals which publish articles mainly by Zimbabweans. It could have been ideal to study articles from a journal devoted to curriculum research if there was one in the country.

The two journals were purposefully selected because they publish articles in the field of curriculum studies although not restricted to this. They are also internationally accredited. Articles in an online journal were selected because some theorists publish in it, given the limited number of journals in the country. The selection of articles from these journals was also mainly dependent on the origin of the authors. I was interested in studying publications on curriculum and educational issues on Zimbabwe written solely by Zimbabweans.

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1.8.4 Data Collection Methods

The following data collection methods were employed.

1.8.4.1 Interviews

I interviewed 18 lectures who were teaching in universities in Zimbabwe to get detailed descriptions (Sheran 2002) of their curriculum research and writing. A schedule was used to guide interviews with the lecturers. I prepared an interview guide with open-ended questions for interviews with lecturers or theorists of curriculum. Initially, authors were given a chance to describe their professional research work experiences, a method that drew on Goodson's (2003) work on the lives and work histories of professional teachers and Pinar et al.'s (1995) autobiography method.

Goodson's (2003) categorization of an author's narrative of curriculum work gave me useful insights into collecting the data. The categories included the nature of the narrative and its value to scholarship; the purposes, approaches and claims made by the author; what the narrative captured and what it left out; and how the story could be located within the curriculum approaches or traditions. These aspects were also useful to code, categorise and derive themes from the data.

Pinar et al.'s (1995) notion of *currere* was also crucial in capturing the subjective accounts and making sense of them in relation to the documents produced. *Currere*, meaning "to run the course" or "running of the course" denotes a method of understanding curriculum as an autobiographical and biographical text (Pinar et al., 1995). Thus, using the currere method, I asked university lecturers as respondents in this study to narrate their life histories as researchers, notably experiences in theorising the curriculum and how these had impacted their intellectual development (Pinar et al., 1995). Through the *currere* method, authors were expected to explain their curriculum research work as a reflection of who they were as academics in the field of curriculum studies, Pinar describes this identity as autobiolgraphical (Pinar, 2011). Therefore, by telling their own biographies as authors in curriculum, they were reflecting on the origins of their thinking. (Pinar et al., 1995). The dialogue with their past was thus meant to clarify their writing as the present that was informed by a past that included amongst others socialisation into the field of curriculum studies. Together, this present and past could be understood as providing a context in which open-ended questions could be asked to facilitate an in-depth exploration (Mentz 2012) and

understanding of the forms of writing that emerged as the authors' future academic genres. In synthesising reflections on the past, present represented by the writings as artefacts of socialisation into a field, it was possible to use open ended interview questions that focused on the following; motivation to write, what writings had focused on, how research areas were selected and how the writings could be re-positioned against others globally. The exaplanations provided clarified how the writings came into being.

1.8.4.2 Document analysis

By studying the research publications produced by lecturers, I was able to gain an in-depth understanding of the context in which they produced them and provide their detailed descriptions/narratives as artefacts of a particular time (Bogdan & Biklen, 1992; Sheran, 2002; Hennink, Hutter & Bailey, 2011). Establishing how the field of Curriculum Studies is evolving in Zimbabwe and how it has contributed to the internationalisation of curriculum inquiry was also significant. Content analysis was used to analyse and make sense of the published works. In the analysis, I focused on the genres of theorising that were in the publications to establish how they compared to the developments in the Curriculum Studies field in general. The discourses in the texts were thus of particular interest. Also, important was whether the texts were individually or collaboratively written, an aspect crucial in identifying hybridity in scholarship (Flessner, 2014).

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1.8.5 Research process

The problem statement and research question guided the fieldwork (Castellan, 2010). A pilot study was conducted to test and refine my data gathering instruments (Shuttleworth, 2010), namely, the content analysis of the published research articles and interviews with the authors to make further sense of the scholarship I was studying.

1.8.6 Data management and analysis

Two sets of data emerged in this study, that is, from published research work and from the authors' voice-recorded accounts of their scholarship, transcribed and printed. The principles of Critical Discourse Analysis (CDA) developed by Fairclough (1993) and, Fairclough, and Woodak (2001) were used to analyse the texts, namely, discourse as history and socio-political context as determinant of the nature of the discourses emerging from the scholarship. However, to explore the "opaque relationships" in the texts, silences, what they were explicit

about (openly said) and the choices of vocabulary (Fiske, 1994; Fairclough, 2002), the analysis and explanations went beyond textual analysis to determine through data obtained from interviews whether this was conscious or subconscious.

During the interviews, I probed into what participants said in order to establish their contribution to the development of the field of Curriculum Studies in Zimbabwe and internationally. The two sets of data were then jointly made sense of by drawing on the postcolonial concepts of third space and hybridity (Bhabha, 1990, 1994) to highlight the presence or lack of platforms for diverse interactions, sharing of ideas, experiences of curriculum theorising and explicitness in local discourses put alongside dominant western discourses. The lack of hybridities and limited third spaces were then interpreted as reflecting a slow advancement of the field locally and collaborative research. However, a critique and diverse viewpoints also indicated the indeterminate and continuous attempts to be relevant to advancements in the field.

1.9 Significance of the study

This study explored ways through which curriculum scholarship in Zimbabwe can ensure that traditions and other marginalised knowledge productions do not simply fade into oblivion in the face of dominant Western epistemologies, but rather connections and further developments resulting from collaborations occur. Such scholarship cannot exist, in Gough's view, without Bhabha's (1990) 'third space' that safeguards diversity as crucial to the general co-existence of scholars. Findings of the study thus aim to be useful in demonstrating how the field of Curriculum Studies in Zimbabwe has advanced or not and clarify what is required for it to be more relevant internationally. At the time the study was conducted the field appeared closed, therefore insights developed in this study should contribute significantly towards understanding current trends and how Curriculum Studies as a field of study in Zimbabwe can be made more aligned to international scholarship.

1.10 Ethical considerations for the study

Ethical behaviour entails socially appropriate conduct, or a commitment to certain principles (Williams, 2003). It is therefore crucial for every researcher to be aware of what it means to behave and act ethically. In line with this, the ethical precepts that foregrounded this study are enshrined in the National Commission for the Protection of Human Subjects of

Biomedical and Behavioural Research report of 1978, often called the Belmont Report. It enumerates three basic principles, that is, respect for persons, beneficence and justice.

1.10.1 Respect for Persons

1.10.1.1 Voluntary Informed Consent

This study observed the principle of voluntary informed consent by respecting the participating theorists' decisions either to agree or not to participate in a study Gliner & Morgan, 2000). Zeni (2006:15) justifies the need for informed consent by asserting that sometimes even responsible professional educators may not understand what they will be getting into. The Belmont Report (1978) outlines three aspects of informed consent, namely information, comprehension and voluntariness. I paid attention to voluntary informed consent by availing knowledge to the participants about my study, informing them of their right to withdraw at any time, and seeking their consent to participate in the study. I gave them informed consent forms designed by the University of Johannesburg, which contained information about my study and their rights regarding the interview process, which they read and signed if willing to participate (Zeni, 2006). I also made them aware of their autonomy as individuals to make decisions about participation in the interviews (Moran, 2000). Therefore, their decision to participate was free of coercion, duress or deceit and was based on full knowledge of the possible effects. In addition, I maintained good rapport with the participants to enhance both cooperation and validity of the study (Sieber, 1992, Gliner & Morgan, 2006). When informed consent was obtained, I made a commitment to debrief them on the outcome of my study at a later stage.

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1.10.1.2 Justice

I took heed of the principle of justice by ensuring that the research was not exploitative in terms of either time spent in the interview or financial costs incurred by participants to reach their preferred place for the interview (Gliner & Morgan, 2000). I did this by avoiding conducting long interviews that would waste their time and by meeting their travel costs.

1.10.1.3 Beneficence - assessment of risks and benefits

The principle of beneficence states that individuals will not be harmed by serving as participants in research studies (Gliner & Morgan, 2000), therefore I explained to them that

they were free to quit the interview at any given time they felt emotional and/or psychological discomfort (Streubert & Carpenter, 1995) or any other form of discomfort. I did this by emphasising what was on the consent forms and by clarifying any issues when they sought clarification. Interviewees were also made aware of their right to privacy in the study. I explained and ensured them that their contributions would be treated with utmost confidentiality by attaching codes rather than actual names to their responses. I also explained clearly the focus of the research and how it would benefit their scholarship and practice, emphasizing that I did not intend to inflict any form of harm, emotionally or otherwise.

1.10.2 Trustworthiness

The canon of quality against which a study may be measured is trustworthiness (Guba & Lincoln, 1998), though many critics are reluctant to accept the trustworthiness of qualitative research (Shenton, 2003). I adopted Guba's constructs on ensuring rigour, which have won considerable favour in the community of scholars and four criteria, namely, credibility, transferability, dependability and confirmabilty, as standards of trustworthiness in qualitative research.

1.10.2.1 Credibility

To ensure credibility or internal validity as positivists prefer to term it, I made an effort to demonstrate that the inquiry was conducted so that the participants and the journal publications would be accurately identified and described (Marshall & Ross, 1999). I did this by studying the research profiles of lecturers displayed on their respective university websites, notably those in the Faculty of Education by how much they had published. For the journal publications, I attained credibility by identifying those that were accredited and published articles in the field of education. There is none in the country at present, which specialises in curriculum research so I presumed that associated issues were published in journals on educational research and teacher education issues.

As an educator in higher education, I had familiarity with the university system from where the sources of data are located and which contributed to the credibility of the study. As Guba & Lincoln (1998) and Shenton (2003) advise, the researcher should be familiar with the culture of the participating organisation before data collection dialogues. The sampling process that I employed also contributed to the credibility of my study, and drawing from private and public universities in which conditions of service for lecturers or theorists were

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different, thus reducing the effects of factors peculiar to one type of institution and increasing the possibility of good quality data as well and enhancing credibility (Shenton, 2003).

1.10.2.2 Transferability

Another cardinal indicator of trustworthiness in this study is transferability or generalizability, also known in the positivist paradigm as 'external validity' (Merriam, 1998). For this study, it was used to assess the extent to which the findings on curriculum theorising in Zimbabwe could be applied to other contexts and situations experiencing similar conditions. I took heed of advice from Guba & Lincoln (1998) that sufficient contextual information about the fieldwork site should be provided for ease of transfer. Following the guidance to ensure trustworthiness was thus not problematic (Marshall & Rossman, 1999; Merriam, 1998 and Shenton, 2003) given the national context in which the theorists were located and their exposure to common and complex challenges within the higher education sector..

While I acknowledge that, each case may be unique, transferability was deemed possible in this study because even though the participants were from various universities, they worked under, in general, common conditions that were nationally determined. There was very little academic freedom in the higher education system. Lecturers in these different institutions wrote journal articles under these conditions, hence their consideration as representative of curriculum scholarship in the Zimbabwean context. Thus, I discussed the context highlighting the background of the Zimbabwean university education system which produced the theorists and in which the theorising was occurring. I also detailed the challenges being faced by theorists regarding the context of their research work. Therefore, transferability of the findings can reasonably occur in contexts in which similar situations obtain.

1.10.2.3 Dependability

The same contextual information to ascertain transferability of the study above is also applicable in addressing the aspect of dependability, also known as 'reliability' by positivists. Dependability is arrived at if the study is repeated in a similar context using similar research methods and similar participants, and still yields similar results or findings (Shenton, 2003). I reached a measure of dependability by confirming some results that Jansen (2003) had obtained on curriculum scholarship in Zimbabwe, though his survey did not include participants.

1.10.2.4 Confirmability

I paid attention to the construct of confirmability through triangulation. For triangulation purposes, in this study, I used different categories of participants through which individual viewpoints and experiences could be verified against others to provide a rich picture (Shenton, 2003) of the state of the field of Curriculum Studies in Zimbabwe. I did site triangulation by selecting participants from different universities located in different towns throughout the country. In this study, I also used triangulation with a double purpose of determining credibility and confirmability. A pilot study conducted before a fully-fledged data gathering exercise was also an indicator of confirmability.

1.11 Organisation of the study

This thesis is organised into 7 chapters, each constituted as follows:

Chapter 1: Overview of the study

This chapter gives a background and general overview of the study. It discusses the background, relevant literature for its focus, problem statement, research questions, aims and objectives, the rationale of the study, summary of the conceptual framework and research methodology. It also discusses the measures taken to ensure adherence to research ethics**.**

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Chapter 2: Origins and development of university education in British colonies in Africa

Chapter 2 discusses British overseas colonial policies with special reference to establishment of university education as background to the study. Boulton's views on the role of universities are drawn on in tracing developments in the establishment of the University of Rhodesia and Nyasaland, present day University of Zimbabwe. The argument is that the establishment of African universities, which later became centres of research, writing and publication, cannot be explained solely through a common reason of social and political welfare concerns for Africans. Finally, insights from Giroux (2014, 2016) and Hwami (2012) are used to explain how the university as a public sphere was destroyed by Zimbabwean post-independence neoliberalism and authoritarianism policies.

Chapter 3: Curriculum scholarship in Zimbabwe, 1953-1979

A history of curriculum theorising is discussed in this chapter, starting from the origin of the University of Rhodesia, through to the Unilateral Declaration of Independence and including the Second Chimurenga period to 1979, the end of colonization and the advent of independence in 1980. The chapter discusses how the political ideology of the day shaped the discourses in the scholarship of the time. It reveals that even though the reconceptualist movement had started to influence the course of scholarship and nature of discourses in the international world, in Zimbabwe, theorising lagged behind. The early forms of theorising in the Faculty of Education provided a basis upon which reference could be made to later curriculum theorising.

An overview of the postcolonial theoretical framework and other concepts are also discussed as a conceptual framework to draw on and highlight the implications of curriculum theorising in Zimbabwe and what would be needed for it to be aligned to the current view of internationalisation within the broader field of Curriculum Studies. The concept of 'third space' (Bhabha, 1990, 1994) and its element of hybridity are discussed to clarify ways in which curriculum theorists can engage in reflective practice and re-imagine ways of theorising within the internationalisation inquiry and; according to Kanu (2007:65), "re-appropriate African indigenous educational traditions that were marginalised and dismantled during colonial rule in Africa" and in so doing shield local discourses from being overshadowed by dominant ones, especially from the West.

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Chapter 4: Research methodology

Chapter five discusses the research methodology employed in the study, the rationale for the choice of the qualitative design, interpretivist approach, and reasons for the choice of the methods and their suitability to the research. The population, sampling procedure, and methods of data management and analysis are also dealt with.

Chapter 5: Curriculum theorising in journal articles

This chapter presents and analyses data gathered through a review of research work published in Zimbabwe's two main journals of educational research and in an online journals. The analysis employed Critical Discourse Analysis (CDA) (Wodak & Ludwig 1999; Fairclough, 2003) to focus on the nature of existing theorising and discourses that were used or marginalised in the texts. The examination of the nature of the discourses used in these texts

was based on three traditions of curriculum inquiry. The argument in the chapter is that Zimbabwean theorising could not be defined clearly. Although there were traces of the three curriculum theory traditions to varying degrees, the traditional approach seemed most common. In general, there were no debates that could be unproblematically related to conceptual developments within the curriculum field. To that end, the chapter concludes that curriculum scholarship in Zimbabwe is still in its infancy and the field seems to be eclipsed by the general field of education.

Chapter 6: Views on curriculum scholarship in Zimbabwe

The chapter presents and analyses data gathered through interviews, drawing on insights from Goodson's work (2003) on *Professional lives and work history* and Pinar, Reynolds, Slattery and Taubman's (2011) concepts of understanding the curriculum through *currere* and *autobiography.* The evidence in this chapter corroborates findings in Chapter 6 that, the field of curriculum and the ensuing curriculum theorising are yet to be clearly defined in the Zimbabwean context. Theorists in the Zimbabwean curriculum field face challenges that compromise the quality of their scholarship. There is no methodological efficacy or locally produced theoretical framework and academics struggle to access and publish their work in reputable journals.

Chapter 7: Summary of research findings, conclusions and recommendations

In this chapter, a summary of the findings, main conclusions and recommendations are presented. It also suggests possible areas of further research**.**

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Chapter 2

Origins and development of university education in Africa

2.1 Introduction: historical background

In general, the Second World War, collapse of British and French world supremacy and emergence of the United States of America (USA) and the Union of Soviet Socialist Republics (USSR) as superpowers inflicted a blow on the former European colonisers (Flint, 1983; Nwauwa, 1993; Babou, 2010). The USA and USSR had at least an overtly anti-colonial stance and exerted pressure on colonial powers to prepare Africans for self-government (Flint, 1983, Babou, 2010). Using their dominant positions in the newly founded United Nations (UN) they forced Britain and France to:

> promote the political, economic, social and educational advancement of the inhabitants of trust territories, and their progressive development towards self-government or independence as may be appropriate to the particular circumstance of each people (Babou, 2010: 43)

as laid down in the UN charter Chapter XII. The clause also made provision of higher education obligatory; however, the UN did not have the means to effect its decisions.

However, the new superpowers' intentions were not altruistic, but rather they sought to pursue trading interests in Africa, the USA spreading its version of capitalism and the USSR a particular notion of communism (Myelimu, 2016). Although, according to Babou (2010), communism did not pose any threat to colonial tranquillity at the time, because during Stalin's reign the USSR had not gone beyond embarrassing colonial powers in the UN, radical journalism by the African educated elite played a major role in pressing for the independence of colonial subjects. African newspapers exposed colonial exploitation and mobilised citizens against the colonizers (Myelimu, 2016).

Scholarship produced by White Africanist historians at Africa's leading universities of Dar-es-Salaam, Makerere, Ibadan and, later, Zimbabwe was also strongly anti-colonial and instilled a sense of pride in African history. Msindo (2011) asserts that, unlike Eurocentric historians who presented Africans as a people made up of fractured hostile tribes, these nationalist historians' emphasised African heroic deeds and ancient kingdoms. Hegel (1954)

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and Roper (1964) condescendingly cast Africans as a people with no history worth reckoning. Hegel claimed that Africa was not a historical part of the world and had neither movement nor development to exhibit. He downplayed developments in Africa and claimed they belonged to Asia and Europe. In a series of lectures at Sussex University in 1963, Roper claimed that Africans had no history and their past had nothing to offer, further claiming that what existed in Africa was the history of Europeans. The rest was darkness that could not be a subject of history.

In contrast, Afrocentric historians emphasised the achievements of African empires such as Mali and Asante, Great Zimbabwe, Egypt, and Zulu Empire, among others, as a way of proving African worthiness. Basil Davidson's (1969) work, 'The *African Genius',* reflects such a paradigm shift and interprets African history with an Afrocentric inclination rather than a Eurocentric perspective in which Africans were cast negatively. Kaempf (2009) also underscores the contribution of Franz Fanon and Mao Zedong's works in the struggle for the self-determination of Africans. He argues that texts such as Fanon's (1963) *The Wretched of the Earth*, that analyses the colonial underpinnings and how oppression was internalised, gave impetus to the political meaning and the psychological impact of European cultural alienation. Mao's (1937) *On Guerrilla Warfare* articulated resistance strategies that were later adopted in the armed struggle for independence, for example, in Zimbabwe. In addition, Paulo Freire's (1970) *Pedagogy of the Oppressed* inspired the liberation movements, with an argument that freedom is acquired through conquest and is not a gift. That one has to work for freedom was encouraging to African resistance movements (Msindo, 2011).

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The Second World War drew nationalist feeling from African veterans and strengthened their resolve to demand self-rule. Involvement in this war had a deep impact on relations with colonial masters, with about two million serving as soldiers, cooks, drivers and scouts (Babou, 2010). The defeat that the colonial powers suffered in the War made the colonised believe that their masters were not invincible and seeing the poverty and misery in some European cities led them to question their subject status. Keller (1995) asserts that this gave them confidence that they could change their destinies through sacrifice and struggle.

Another post-war development from which Africans drew nationalist inspirations was the decolonization of two British colonies in Asia, namely, India and Pakistan in 1947, and the independence of Liberia and Ethiopia. This convinced the other colonies that they too could rule themselves and they exerted pressure for independence from the colonial governments.

As the demands for self- determination became strong the British had impetus to develop new educational policies in Africa (Wise, 1956; Adewoye, 1973; Pierce, 1982; Lee & Petter, 1982 Nwauwa 1993; Babou 2010).

As regards universities, before their establishment Africans went to America and Britain for higher education. Since British universities were fewer than their American counterparts and admission requirements higher, to frustrate British interests in Africa and following on the anti-imperialist stance behind the American war of independence in 1776 (Furley & Watson, 1978; Nwauwa, 1993), students were given scholarships to study in the USA. Britain was uncomfortable with the fledgling relations between the USA and African students, with American education considered socially, politically and intellectually undesirable and as having the potential to endanger the British colonial administration (Flint, 1979). It was viewed as instilling ideas that were antithetical to British colonial interests, raising fears that Africans would encounter politicians that are more militant and movements that imbibe their ideologies.

The political culture and views on racism, colonialism and British rule that African students encountered in America was seen as threatening, an assumption being that the culture of mass demonstrations by blacks and colour bar laws evoked strong nationalistic feelings among students (Sagay & Wilson, 1978). West African students, for example, formed the West African Student Union, which attempted to put pressure on the British to grant self-government to the colonies. In addition, American educated students, such as Nkwame Nkrumah of Ghana, were radicalised and aggressive towards colonialism. In Nigeria, Azikiwe journalism was provocative. Other newspapers in the 1950's such as the *Bantu Mirror, Daily News* and *African Home News* were fora for interrogating the status quo and advocated the African cause and wider political participation of Africans in local government. Issues such as the federation of African political parties and racial partnership were discussed in these newspapers (Msindo, 2011).

The advent of 'Pan Africanism' in West Africa championed by Nkwame Nkrumah, regarded as the father of African nationalism and the equally radical Azikiwe, unnerved the colonial office's view of Africans. The movement was influenced by the struggle for civil rights by blacks in America and Azikiwe saw in it similarities with the African people's struggles. In later generations, Julius Nyerere, Kenneth Kaunda, Tom Mboya, Joshua Nkomo, Albert Lithuli and Haile Selassie promoted notions of black pride and identity that were essentially

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anti-colonial. They were vocal in demanding better education and greater participation in the colonies' political, administrative and economic lives (Morgan, 2008).

In contrast, the British system was intellectual and mainly concerned with social forces of the present rather than of a dynamic social force (Okeke, 1955). In Sagay and Wilsons's (1978) view, the system did not provide for the radicalism and bitterness that African students encountered in the USA but it did foster conformity rather than initiative. For this reason, British educated Africans were preferred in British colonies to American educated ones. The establishment of universities in Africa was motivated by a belief that they would be less politically dangerous and keep in check what came to be considered as the "American virus," only able to be eradicated if Africans studied at home (Nwauwa, 1993).

2.2 The origins of university education in British colonies in Africa

The provision of university education in Africa by the British dates back only to the 1860s (Hargreaves 1973; Nwauwa, 1993). Higher education was not a priority as it posed a threat to white supremacy (Frankema, 2010), and the cost of educating all the professionals needed in the programmes of development in the colonies was prohibitive. Universities had to be established locally in the colonies and in the British image. Although there is no consensus among historians, on what shaped higher education policy in British colonies it still cannot be viewed solely as the colonial master's concern for the social and political welfare and development of the colonial subjects. Indeed, Africans had already started agitating for university education as far back as the 1860s.

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Colonial universities were meant to instil colonial values and thus cannot be viewed as products of a sudden realization of the importance of higher education for the development of the colonies. Nor did they emanate from British concern for the welfare of Africans, their origin having depended significantly on factors that forced Britain to grant self-rule to Africans and the fear for the creation of anti-colonial intellectuals. However, Low (1998) questions the impact of international pressure on influencing colonial powers to give up their territories, and refers to Rhodesia (now Zimbabwe) and the Portuguese territories that took long to attain independence in the face on international pressure. In these countries, the forces of nationalism that demanded the speeding up of decolonization (Nwauwa, 1993; Morgan, 2008) propelled the establishment of university education. For example, long before the outbreak of the Second World War direct American influence on British colonies posed a

great threat to their control. Activities of American educated Africans were unsettling Britain, which feared the spread of American education and values in its African colonies to provide higher education to its colonial 'subjects' (Nwauwa, 1993).

It is also important to note that there were also British educated Africans who had similar radical nationalist tendencies; hence, Nwauwa (1993) refutes the argument advanced by Wise (1956) that the provision of higher education was a British gesture to the loyalty displayed by colonial people during the war. Not before had history made such provision based on recognition of the colonial office, with Nwauwa arguing that any such view was flawed and render mute the role played by the nationalist movements in the colonies and pressure from the USA and USSR to decolonize (Babou, 2010). Views on the development of university education in Africa cannot underplay the importance of such movements. For example, in *Revolt in Southern Rhodesia,* Terrence Ranger (1967) justified resistance to colonial rule through cultural inspiration, chronicling the form of resistance that African heroes put up in the 1896 'Chimurenga' war. It can therefore be concluded that a variety of influences helped shape colonial government's approach to decolonization (Morgan, 2008) in which provision of higher education was embedded. The latter is discussed in greater detail below.

The pressure that was exerted on the British to grant Africans self-determination expedited the establishment of universities in the colonies. To counteract the influence of racial and sectional rivalries, which impeded the formation of national political institutions, the Elliot Commission and Asquith Commission were set up in 1943 to explore provision of higher education, the former mandated to report on West Africa and the latter to formulate principles for the foundations of universities in all the colonies. Some of its terms of reference were as follows:

> To consider the principles which should guide the promotion of higher learning and research and the development of universities in the colonies; and to explore means whereby universities and other appropriate bodies in the United Kingdom may be able to cooperate with institutions of Higher education in the colonies in order to give effect to these principles (Carr-Saunders, 1961:34).

University education was expected to refine and maintain the local traditions so that those who were raised in these traditions and cultures would have the opportunity to enter into the worldwide community of intellect on an equal footing with others. The Asquith Commission

report (1945) recommended that the new universities should have a university college status and enter into 'special relations with an imperial university in the UK. A university college meant an institution of higher education at university level, which was not authorised to grant degrees but prepare its students for examinations and degrees offered by the university to which it was affiliated. The arrangement was to ensure that the degrees obtained were of established repute.

2.2.1 The 'special relations' scheme

The idea of university college status in British territories stemmed from a belief that, given the remoteness, inaccessibility and unfamiliarity of the regions they were to serve, the status of equal footing with established universities would be questionable. According to Carr-Saunders (1961), the British aimed at creating universities in the colonies with teaching strength, buildings and other elements of material background, which would place them on par with western counterparts. If they were to command prestige and maintain standards when they received degree-granting status, their degrees would attract the respect of other universities after they had been in special relations with British universities. To that effect, the University of London, which for over a century had been awarding degrees to overseas students, was chosen to assist university colleges, and as Carr-Saunders (1961) noted, it had great and unrivalled experience in fostering the development of university education in Britain, thus its choice to forge special relations with universities in the colonies. When a colonial university college entered into 'special relations' with a metropolitan university it was expected to keep in close touch with it. According to Cartmel–Robinson (1951), this arrangement entailed setting up entry requirements and drafting of syllabuses, variations in which when considering local conditions were arrived at through discussions with the college's academic board.

The University of London appointed examiners from the college and approved examinations drafted by it. In the colleges, examiners marked the scripts then submitted them to the University of London examiners for final marking. The University reserved the right to decide in each case whether a degree was to be awarded. It was mandatory for students studying for these degrees to reach the same level demanded of the University's internal students, with no relaxation of standards.

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In the 'special relations' arrangement, members of staff of colleges who graduated from approved universities were allowed to register for Doctor of Philosophy (PhD) research at the University of London. Frequent contact visits of staff from the college were encouraged so that problems would be discussed with opposite members in the University. The university was also obliged to send its examiners and visitors to give advice on academic problems (Cartmel-Robinson, 1951), making the special relations scheme a standards control measure in the university college.

Hargreaves (1973) has argued that the colonial university paid greater attention to its image in the eyes of foreigners than to the relevant needs of its own country. As a result, integration with the metropolitan system through the special relations scheme had deep repercussions for African scholarship. Hence, Mkandawire (1997) comments that African universities were 'born in chains.' However, Mazrui (1975) also argues that the universities had a different reason for existence for students, and they perpetuated cultural colonialism to produce nationalists who used them as space and epicentres of decolonization and nationalist movements.

Sartre in the preface to Fanon's *Wretched of the Earth*, (1963:5) claims that "the European elite undertook to manufacture a native elite branded with a red hot iron, with the principles of western culture." Fanon (1967) explains this type of person as one who tries to imitate the European way of life by, for example, "using European forms of social intercourse, adorning the native language with European expression, using bombastic phrases in speaking and writing (Fanon, 1967:25). University education was expected to refine and maintain the local traditions and cultures so that those who were raised in them would have an opportunity of entering into the world-wide community of intellect on an equal footing (Asquith Commission, 1945). It also had to produce men and women needed for public service and having the capacity for leadership demanded by self-rule. There was a need for a wide range of professional qualifications for social and economic development, for instance doctors, agriculturalists, veterinarians, engineers, surveyors, geologists and those who would contribute in the system of law and tenure. Universities in the British colonies were thus seen as the key engine for spurring economic development in preparation for self- governance and until this gap was filled, the envisaged development of the colonies was bound to be hampered (Asquith Commission, 1945).

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Although the message of decolonization was clear to the British, they were determined to "reinvent a new legitimacy for colonial rule" (Babou, 2010:45). The new larger projects on communication, power and water supplies necessitated the introduction of new institutions of higher learning to Africanise the workforce in the colonies and prepare them for future leadership. This was evident in the successive Colonial Development Welfare Acts of 1945, 1950 and 1955 that focused on agricultural production, social and medical services and fisheries. In the British colonies of West and East Africa, for example, the Achimota College in Ghana and Makerere in Uganda and later in Southern Africa, The University College of Rhodesia and Nyasaland were intended to serve this purpose.

The colonial university was therefore established to play mainly an economic role, seemingly driven by the urgent exigencies of the time, namely, skilled labour for the smooth transfer of power in the process of decolonization. To date, this instrumentalist role is manifested through concentration on science and technology. Such a utilitarian view of universities obscures their most important intellectual function and undermines their potential, the University of Zimbabwe being a good example in this regard.

2.3 University education in Zimbabwe

This section provides a background to the development of the University of Zimbabwe where curriculum research and writing started in the country. The statistics provided show how provision of higher education was differentiated along racial lines as it privileged the whites. This was reflected in the writings that were produced whereby curriculum research focused on education of particular racial group especially African. For example, Bone (1970); Murphree (1970) & Orbell (1972). The University college of Rhodesia and Nyasaland was founded in accordance with the laid out colonial policies, having affiliate status and 'special relations' with the University of London and later with the University of Birmingham in 1963 for its degree programmes in medicine. It served three colonies, namely Southern Rhodesia, Northern Rhodesia and Nyasaland that had amalgamated into a political union known as the Central African Federation (1953-1963). Significantly, this union was greatly resented by Africans in Northern Rhodesia and Nyasaland who feared the spread of harsh racial laws from Southern Rhodesia (Zvobgo, 1980). Figure 2.1 illustrates the geographical location of the three countries.

Figure 2.1: Geographical location of Central African Federation States

The three territories covered 488,606 square miles, of which Southern Rhodesia was 150,333 square miles, 290,323 in Northern Rhodesia and 47,950 (including an area covered by water) in Nyasaland. Given the proximity of the three territories to each other the establishment of one university was consistent with the Asquith Commission recommendation of 1945 that in situations in which geographical location was compatible one university would serve the needs of that area of the colonial empire.

The federation was meant to promote a multi-racial partnership, which Godfrey Huggins, the first prime minister of the federation of Rhodesia and Nyasaland (1953-1956), described as that of a 'horse and a rider,' the African being the horse and the European the rider (Zvobgo, 1980). In its grand plan, it was yet another example of the reluctance to grant Africans self-rule (Babou, 2010) whilst for the African nationalists it was categorically clear that the federation would further strengthen the white settlers' dominance by giving them even greater power in the administrative and economic activities of the three states. Its aim was to exploit the entrepreneurial skills of the white settlers in Southern Rhodesia, the rich mineral wealth of Southern and Northern Rhodesia and the labour reserve of Nyasaland and (Babou, 2010). In Hargreaves' (1973) view, it was meant to stem the tide of self-governance from spreading to Southern Africa, by which time this tide was becoming intense in West Africa.

Although there had been a history of missionary provision of education to Africans in central Africa, financial and administrative constraints prevented the provision of higher education

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(Zvobgo, 1980). Pressure to establish a university followed an announcement by the South African government that it would not accept more African students from outside its territory for degree courses (Carr-Saunders, 1961). The Central African Council set up a committee chaired by Harold Cartmel-Robinson to study post-secondary education for Africans (Saunders, 1961; Gelfand, 1978) and two members of the Inter-University Council delegation to East Africa were invited to meet the Robinson committee in the then Salisbury. Sir Alexander Carr–Saunders (1961) noted that it was the first time that the Inter University Council had come into contact with the problem of higher education in the territories and the Cartmel Robinson committee recommended the setting up of a commission under the leadership of Carr-Saunders to report on the need for higher education in Central Africa. The Carr-Saunders Commission duly recommended the establishment of a university college on an inter-racial basis with two places suggested as possible locations, Salisbury, the capital of Southern Rhodesia or Lusaka, the capital of Northern Rhodesia. Eventually Salisbury was chosen following the recommendations of the 1953 Carr-Saunders report (Carr- Saunders, 1961).

Southern Rhodesia's main characteristic distinguishing it from the other colonies was its relatively large white population (Hungwe, 1994). In addition, the Carr- Saunders Commission established that its legislative assembly had already passed a bill to set up an inaugural board for the proposed university in 1952. It was enacted in 1953 and on 11 February 1955, the royal charter that replaced the bill that incorporated the college. Britain's Queen Elizabeth II laid the foundation stone of the college and consented to accept the presidency of the institution (Carr-Saunders, 1961). The first university council was chosen under the chairmanship of L.M.N Hodson and Dr William Pollo, a former Professor of Classics at the University of Cape Town, was appointed interim principal. The university was expected to be a non-racial island of learning (Gelfand, 1978; Mungazi, 1992), an ideal that according to Zvobgo (1986), it upheld until in the 1970s when black and white students collaborated in revolt against constitutional amendments that proposed the postponement of independence for blacks.

2.3.1 The University College of Rhodesia and Nyasaland

At the time of its inception the university college was meant to serve a total population of almost six and half million in the three countries, 96% African and fewer than 4% European. The total of students would be 308,000 with 223,000 concentrated in Southern Rhodesia

(Carr- Saunders, 1961), the remainder including Indians who formed less than 1%. Given the increase in population in all the three territories, it was evident that one university would not suffice over time.

Tables 2.1 and 2.2 below show estimated population figures of the countries over a decade from the time of establishment of the college. In particular, Table 2.1 indicates that in all the three countries the population of Africans far outnumbered that of Europeans. However, as Table 2.2 illustrates, enrolments at the university college were increasing disproportionately. Although the Africans accounted for 96% of the population, they were under represented

Table 2.1: Population of the Federal States

YEAR	EUROPEANS	AFRICANS	TOTALS	PERCENTAGE AFRICAN
1952	200 000	6 270 000	6 470 000	96.9
1953	210 000	6 470 000	6 640 000	96.8
1954	221 000	6 600 000	6 821 000	96.8
1955	232 000	6 770 000	7 002 000	96.7
1956	243 000	6 940 000	7 183 000	96.6
1957	256 000	7 120 000	7 376 000	96.5
1958	269 000	7 310 000	7 579 000	96.4
1959	282 000	7 500 000	7 782 000	94.4
1960	296 000	7 690 000	7 986 000	96.3
1961	311 000	7 890 000	8 201 000	96.2
1962	327 000	8 100 000	8 427 000	96.1

Source: Adapted from a report on the special committee for Higher Education in Central African territories (1951:4)

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Table 2.2 indicates the enrolment figures between 1957 and 1960.

Table: **2.2** University College of Rhodesia and Nyasaland enrolments 1957- 1960

YEAR	AFRICANS	EUROPEANS	TOTAL
1957-1958	8	66	74
1958-1959	19	106	125
1959-1960	32	134	166

Source: Adapted from Carr Saunders (1961)

Initial entry requirements to the university college were based on educational attainments and good character. To guard against spawning mediocrity a credit in English at ordinary level and sixth form passes were required to commence full University of London qualifications but Africans registered weak performance in this subject. English examinations in subsequent years yielded unfavourable results, which did not qualify them for university entry. For example, out of 12 candidates examined in English in 1947, three received either a credit or a very good mark. In 1948, five out of nine passed; in 1949 the figure was 15 out of 41; in 1950, 44 out of 80 and in 1951, 13 out of 67 (Cartmel-Robinson, 1951). The implication was that although the university college was to be multi-racial, poor performance limited the admission of Africans.

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Another factor that militated against African access to university education *en masse* was the severe dearth of schools that offered sixth form education whilst many opportunities existed for whites in the three territories. University admission qualifications were an advanced level qualification, which was tenable after form six. However, by the time the university college opened there were only two sixth form schools for Africans, namely, Goromonzi in Southern Rhodesia where sixth form started in 1954 and Munali in Northern Rhodesia which started sixth form in 1956. Two more schools offering sixth form education were later established at Gwelo (now Gweru) in Southern Rhodesia and at Dedza in Nyasaland (Carr- Saunders, 1961). The statistics in table 2.3 compare the enrolments of African and White students between 1957 and 1975.

Table 2.3: Student enrolment at the University of Rhodesia according to gender and race

Year	African Men	African Women	Total	White Men	White Women	Total	Grand Total
1957	7	1	8	33	27	60	68
1960	44	5	49	91	68	159	208
1965	165	9	174	345	153	498	672
1970	339	24	363	378	196	574	937
1975	477	84	561	549	251	800	1361

Source: Adapted from Mungazi (1992)

For both races, admission was skewed towards males, a trend that has persisted in all higher education institutions. According to Gaidzanwa, Chung & Chung (2015), statistical records on enrolments show that the majority of students in the tertiary sector are male, except for primary school teacher training and private universities such as the Women's University in Africa, Catholic and Solusi universities. A UNICEF report in 2014 indicated that the domination of male enrolment in public institutions of higher learning was a consequence of many factors, particularly an increase in poverty that has seen livelihoods being prioritised for male education as families struggled to survive in prevailing harsh economic conditions.

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2.3.2 Profile of the first Students and Staff

The university college's first enrolment consisted of part-time students who began attending lectures at the Old St Joseph's House, at 115 Baker Avenue in Salisbury, the headquarters of the first inaugural board (Gelfand, 1957). First full-time students began classes in 1957 in the faculties of Arts and Science with Agriculture included whereas students who wished to pursue other programmes that were not yet available at the college were expected to go outside the country. According to Carr-Saunders (1961), by 1959 there were an estimated 200 students studying Engineering outside the three territories.

By 1960, there were 70 staff members, of whom five were locally born, 43 from the UK, 21 from the rest of the commonwealth and from outside the above identified areas (Carr-Saunders, 1961). It is important to note that by this time there was no lecturer who was

African by descent. By 1968, permanent academic staff appointments numbered 32, according to the Miller's 1968 principal's report, of which only one was African, lecturing in the Institute of Education. Africans who joined the university were mainly teaching African languages whilst former postgraduate African students in the departments of Education and African Languages were appointed as temporary and teaching assistants.

When the university college was established, teaching staff became engaged in research and research publication, however, the political atmosphere around the Unilateral Declaration of Independence (UDI) engendered fear among individuals. The education for whites was controlled in a way that strengthened their political position to curb the rise of African consciousness (Mungazi, 1989) as, for example, the 1966 New Education Plan ensured that after completion of primary school only 12.5% of African children would follow an academic curriculum and 37.5% a vocational one. The remaining 50% were not provided for in the formal school system (Zvobgo, 1994). Financial resources for African schools were also severely limited and the university became an academic captive of the Rhodesian government (Craig, 1970). In the principal's report of 1970, Robert Craig clearly pointed out that although the university was dependent on government financially it was constantly on guard against this as it was supposedly as free to fulfil its proper functions as other universities in the world**.** This suggests a semblance of academic freedom in the institution at that time.

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Early research and publications in the faculties of Arts and Education focused on educational policy, as in the work of Atkinson (1970) and, development of curriculum texts. Africans collaborated with their white colleagues in writing school textbooks in Shona and Ndebele, their research focussing on language, grammatical construction and verbal construction. Examples are Fortune and Hodza (1971) on traditional Shona poetry, Fortune and Ntabeni (1974) on writing of the Ndebele and Shona dictionaries, and Hendrikz (1970) on the development of mathematical concepts. Other academic staff engagements included attending conferences in various countries and giving public lectures. Table 2.4 indicates the nature and focus of early conferences held a year after the establishment of the university college in 1958.

From the table it is clear that the central theme of the earliest conferences in the department of Education was the teaching of English language and the training of teachers. This focus indicates areas that were considered as needing attention in the educational systems of the federated territories. In the main, this research was oriented towards the development of

curriculum teaching and learning materials. In 1969, *The Zambezia* journal was founded at the University of Rhodesia and published its first research articles (Department of African Languages reports, 1969).

Table 2.4: Conferences on Education

PERIOD	DATES	DEPARTMENT	DELEGATES	THEME
1958	28-30 March	Education	Experimental educationalists in the federation	The teaching of English in African Schools
1958	12-18 May	Education	Principals and lecturers from smaller training colleges in the three territories	The teaching of English in African Schools.
1958	June	Education	Principals and Lecturers	Training of teachers
1985	8-14 June	Adult Education	Delegates who were actively engaged in adult education	Adult Education

Source: Information extracted from Gelfand (1966 :139-140)

The attainment of independence in 1980 saw an unprecedentedly massive expansion of the Zimbabwean educational system at both primary and secondary school levels (Chivore, 1980). This put pressure on the only university in the country, and after 1980, more universities were established to increase access to high school graduates. Currently, university education is no longer provided by the state only with private organizations having joined in.

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2.4 Universities in Zimbabwe after 1980

Many of the post-independence universities were founded to offer specialisation programmes, amongst which, in the public institutions, are NUST with Science and Technology; Bindura with Development of Science teaching; Great Zimbabwe with Art and Culture; LLSU with Agriculture in Arid Regions; MSU with Commercials; and CUT with Entrepreneurial Skills. English is still used as the medium of instruction in university programmes, so a pass in English at ordinary level is a prerequisite.

At present, there are 16 universities in the country, of which nine are state-owned and seven privately owned. Table 2.5 indicates the number and distribution of state owned universities throughout the major cities and towns in Zimbabwe and Table 2.6 focuses on the privately owned universities.

Table 2.5: State owned Universities in Zimbabwe by January 2016

Name of university	**Year Established**	**Location**
University of Zimbabwe (UZ)	1957	Harare
National University of Science and Technology (NUST)	1991	Bulawayo
Bindura University of Science Education (BUSE)	1996	Bindura
Zimbabwe Open University (ZOU)	1998	Harare
Midlands State University (MSU)	1999	Gweru
Chinhoyi University of Technology (CUT)	2001	Chinhoyi
Great Zimbabwe University (GZU)	2002	Masvingo
Lupane State University (LSU)	2004	Bulawayo
Harare Institute Technology (HIT)	2005	Harare
Marondera University of Agricultural Sciences And Technology (MUAST)	2015	Marondera

Source: Ministry of Higher Education, Technology and Science Education. Harare, January 2016

Private universities belong to religious organizations such as the Roman Catholic church, United Methodists, Dutch Reformed Church in Zimbabwe, Zimbabwe Assemblies of God in Africa led by Ezekiel Guti, and The Seventh Day Adventist Church (Solusi University).

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Table 2.6: Privately Owned universities in Zimbabwe

Name of university	Year established	Location
Africa University (AU)	1992	Mutare
Solusi University (SU)	1994	Bulawayo
Catholic University in Zimbabwe (CUZ)	2001	Harare
Women's University in Africa (WUA)	2004	Harare
Reformed Church University (RCU)	2010	Masvingo
Zimbabwe Ezekiel Guti University (ZEGU)	2012	Bindura

Source: Zimbabwe Ministry of Higher and Tertiary Education, Science and Technology Development. January 2016

Boulton (2009), among others, discusses various roles that universities have in modern societies, including the generation of useful knowledge, which may not necessarily be for immediate use but rather for unpredictable future use. He considers research and scholarship as salient aspects of the university enterprise that are loosely linked with the educational process, however, he hastens to point out that in many university settings research and scholarship have become anathema to good teaching and not a necessary component. The establishment of teaching only and research only posts are indicators of this shift.

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The evolution of university education in Zimbabwe, therefore, should be viewed within the broader spectrum of events that were occurring in the colonial empire. In this context, the importance of international and local forces that gave momentum to its role as an ideological state apparatus cannot be overlooked. This role and the forces associated with it are discussed below.

2.4.1 The role of the University of Zimbabwe

The University College of Zimbabwe founded to serve a federation was dissolved in 1963 with the independence of Northern Rhodesia and Nyasaland in 1964. The UDI also had a significant academic impact that resulted in granting it university status in 1970. On 1 January 1971, it became known as the University of Rhodesia, however it remained as an independent institution of learning open to all races. Developments that ensued, according to the Craig report (1970), included the queen stepping out of the presidency and the severance of the links with the Universities of London and Birmingham. This meant increased freedom

and flexibility to introduce materials of local interest and value in programmes than hitherto possible (Craig, 1971). In addition, the newly named university could award degrees and was given full membership to the Association of Commonwealth Universities, to which it had been an associate member. However, addressing a press conference in 1980 on the role of the university, Robert Mugabe, then president of Zimbabwe, said "…higher education is too important a business to be left to deans, professors and university administrators" (Chideya, Chikomba, Pongweni & Tsikirai, 1981:6). This statement underscored the need for government involvement and close monitoring of activities in the tertiary system, for example, administrative appointments in state universities.

Against this backdrop, at the inception of independence it became clear that academic freedom would be curtailed as the government was to have immense control over the university system (Hwami, 2012). In accordance with the University Act section 7.1, the president of Zimbabwe was head of state and government, and the chancellor of the University of Zimbabwe and all other state universities. Based on section 8.1 he was to appoint the vice-chancellors after consultation with the minister and university council. Pro-vice chancellors would be appointed by the council subject to the approval of the minister of higher education.

Although section 5 states that any action that the vice chancellor takes as laid out in 3.1 is subject to ratification by the Council, the Students' Solidarity Trust (2009) argues that the Vice Chancellor's powers are arbitrary and, according to Hwami (2012), the power vested in the vice chancellor is meant to curtail academic freedom as he or she is expected to keep student activism and faculty members under control. Appointments to the administrative structure are based on party affiliations and not professionalism, termed by Hwami (2012) 'Zanufication,' deriving from ZANU PF membership of administration. This practice signals a conflation of government and the ZANU PF political party in terms of governance. Therefore it can be argued that the emancipatory role of the university as a public sphere envisaged by Habermas (1962) is currently difficult to attain in the Zimbabwean university system. In Habermas's view, the public sphere is a place for discursive relations and constitutes practices or institutions that regulate the authority of the state.

The Economic Structural Adjustment Programme (ESAP) was a capitalist model of development, which the World Bank and The International Monetary Fund (IMF) used to reform the civil service and shed off public enterprises (Saunders, 1996; Kawewe & Dibie,

2015). The IMF and World Bank loan facilities and international donors were made available to support the government plans for private sector infrastructural development (Saunders, 1996).The policy that the government of Zimbabwe was forced to adopt in the early 1990s posed a great threat to the autonomy of the university system. The Economic Structural Adjustment Programme (ESAP) that was prescribed to debtor countries and enforced by the World Trade Organisation (WTO), imposed liberalisation of the economy in the form of devaluation of the Zimbabwean dollar, high interest rates, removal of price controls, social spending, and removal of consumer subsidies. Through ESAP, education was privatised and it became a traded commodity (Barr, in Hwami, 2012). There was also privatisation of university amenities such as catering and accommodation, which, according to Muronzi (2009), benefited those in the ZANU PF close ranks. The university became, in Giroux's (2016) terms, a space for producing profits and educating a docile labour force.

As regards education, Zvobgo (2003) asserts that fiscal adjustments were made. A reduction of 0.5% of the GDP was anticipated in government expenditure on education by 1994/95 (World Bank Précis, in Zvobgo, 2003). The rationale for the reduction was to enable government to invest in other sectors of the economy and job creation. The ESAP thus had debilitating effects on the university as a space for critical dialogue, scholarship and standards (Hwami, 2012). The payment of fees that it advocated barred access of students from poor households to education (Saunders, 1996; Makoni, 2000; Kawewe & Dibie, 2015; Zvobgo, 2003; Hwami, 2012). University halls of residence were shut down because of water problems and students had to find alternative accommodation in nearby residential areas. Similarly, academics were under scrutiny and their scholarship had to be compliant, passive and uncritical (Hwami, 2012).

Not only did the ESAP attract university student and lecturer dissent it also disappointed ZANU PF and government. The University of Zimbabwe, which was by then still the only university in the country, became synonymous with demonstrations as student activism broke out in the early 1990s in response to the neoliberal informed ESAP (Hwami, 2012).

2.4.2 Student protest at the University of Zimbabwe

Students were trying to use the university as a democratic sphere in which to register their displeasure of government neoliberal policies. The arrests of student leaders that followed was put in place to scuttle the uprising and efforts to contest the arrests at high court level

proved fruitless (ZINASU, 2011). The University of Zimbabwe was no longer an ideal space for students and staff to think, engage in thoughtful consideration, promote dialogue or learn how to hold power in an accountable way. Students were viewed as a threat to neoliberal modes of governance and the other universities that were to be established later were bound to similar administrative structures.

The university today suffers from political interference as conditions date back to those of the colonial era when black African voices were silenced to protect European colonialism. For Hwami (2012), the silencing of academics and critical student voices by the government after independence was meant to safeguard its own interests and scholarship has become a victim of this authoritarianism. This radical politicisation stifles imagination and optimism for justice and democracy in society. As research is subordinated to an agenda of capital accumulation the critical, moral and political essence of a university fades (Giroux, 2016). In his view, the responsibility of academics includes unsettling power, troubling consensus and challenging common sense.

According to Giroux (2014), it is the duty of academic scholars to enter into the public sphere unafraid, take positions, generate controversy, function as moral witnesses, raise political awareness and make connections between elements of power and politics that tend to be hidden from public view, with militarization academics work under siege. However, within the Zimbabwean university system the freedom to do so has been gradually diminished. It is within this context that curriculum theorizing is taking place in Zimbabwean universities.

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2.5 Summary

This chapter has discussed the context in which universities in Africa and British colonies in Africa, in general, were founded. In particular, it focused on the reasons for the origins of universities and highlighted the instrumental role that they were established to serve. Drawing on, amongst others, Boulton (2009), the chapter reflects on this discussion to reflect on the role of universities in Zimbabwe, in particular, their relationship to the economic context, policies adopted after independence and the moral and political vacuum in scholarship in general. The next chapter examines writings that have been published in the field of Curriculum Studies to clarify further the impact of this relationship, specifically, the nature and scope of the vacuum it caused.

Chapter 3

Curriculum scholarship in Zimbabwe 1953-1979

3.1 Introduction

This chapter discusses forms of curriculum theorizing in Zimbabwe to clarify the ways in which historical, political and other factors were at its centre. Guided by Graham-Jolly in Preez and Simmonds (2014), who argued that Curriculum Studies is an inquiry in which the interpretation of the term 'curriculum' is influenced historically by its socio-political context, the historical focus employed herein clarifies the broader context in which theorising occurred. Critical to such a discussion is an examination of the broader intellectual and ideological ways in which a society has thought about education. Although the thoughts are often presented as expressions of "the progressive hopes of democracy and its denials through issues of social control and structural inequities" (Popkewitz, 2011:2), they cannot be properly understood without focusing on the intellectual and ideological ways in which they were shaped. Therefore, narratives of schooling that inform curriculum thinking cannot be considered as neutral assemblages, rather they constitute what Pacheco calls the "political face of the curriculum" (2012), historically characteristic of the social, economic, cultural and political conditions of the various periods in a specific context.

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Pacheco's metaphor underscores the significance of a context in understanding curriculum thinking, best understood in relation to the environment in which it occurred, is/was contested and thus politically driven. Therefore, changes in curriculum thinking in Zimbabwe cannot be understood without interrogating the political conditions that prevailed since it was the colony of Rhodesia to present-day Zimbabwe as an independent republic. The key questions that the chapter addresses are:

- How did the field of Curriculum Studies develop between 1953 and 1979 in colonial Rhodesia and after independence?
- What are the major forms of theorizing between 1953-1979?
- How can these forms of theorizing be understood when viewed on the basis of international developments in the field of Curriculum Studies?

3.2 Curriculum thinking between 1953 and 1979

Entrenching the subjugation of Africans through education was carried out throughout the colonial period and the various administrations.

The period under review starts with the inception of the Federation of Rhodesia and Nyasaland in 1953, historically significant as it coincided with the early years of university education in the then Southern Rhodesia, and reflected how educational thinking continued to reinforce white supremacy. The political ideology at the centre of the formation of the Federation was crucial, therefore to understand this thinking it is important first to provide an overview of the socio-political context of the time and highlight its influence on the scholarship that emerged.

3.2.1 The socio-political context of the federal decade 1953-1963

Generally, the colonial period was marked by binaries of coloniser / colonised and domination / resistance, which became defining devices of the power relations (Gatsheni-Ndlovu, 2007) that existed between blacks and whites. They also promoted the white racial superiority that was driven by the economic and cultural subjugation of Africans (Austin, 1975). The conditions were buttressed by Huggins' 'horse and rider" form of relationship between blacks and whites (Zvobgo, 1994; Mungazi, 1989). Roy Welensky, who succeeded Huggins in 1957, had a view of a partnership that entailed a close association but not integration between Europeans and Africans (Creighton, 1960).

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In 1954, non-African education came under the federal government with more financial benefits, but African Education remained under territorial governments, with relatively limited resources. European education was also declared free and compulsory for the ages between 6 and 16. Between 1954 and 1956, there were 50,000 European and 6,000 Asian and Coloured children in the federal schools who were educated at a cost of 126 pounds per pupil, compared to 800,000 African pupils at six pounds per head (Zvobgo, 1994).

During this period, direct racial confrontation was looming with the powerful voice of African nationalism and trade unionism. There were strikes by African workers in 1958 and Todd and Whitehead found it mandatory to concede to their demands (Zvobgo, 1994). However, the reforms were unsatisfactory as they did not address the root causes of inequalities nor de-racialise education and other institutions. The formation of various

organisations to oppose colonialism agitated for political rights, more education and employment opportunities, and exerted pressure that later culminated in an armed struggle for independence which became known in local terms as the *Chimurenga*, an uprising which started in 1966.

At the University of Rhodesia, academic staff mainly in the Arts and Social Studies faculties and students became involved in political activism. In Harris's (1970) view, it became an impossible undertaking to keep politics out of education. Like the universities in the British metropole that were centres of dissent, although not in a governmental subversive sense, the college was also under surveillance for its subversive potential. The multi-racial principle upon which it was founded was disrupted, as there was split along racial lines (Harris, 1970).

Theorizing at the University of Rhodesia was therefore not silent about the broader national, social, cultural and political context. In 1962, for example, Rogers, with the assistance of Frantz of Chicago researched racial attitudes in Central Africa. Similarly, in the faculty of Arts research focused on political movements in Rhodesia (see Terrence Ranger (1966) on *Traditional Authorities and the Rise of modern politics in Southern Rhodesia* and *Development in Post UDI Rhodesia* by Ramsay (1978).

3.2.2 Research and Publications

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Significant research was preceded by vacation conferences in the Faculties of Arts and Institute of Education in 1958 (Gelfand, 1966), expanding with support from various trustees and research scholars mainly from the USA. Professor Franklin Parker from the Institute Education in New York and educational sociologist Dr Olsen helped with advice on how to carry out research in the Department of Education.

The research had a bias towards education for Africans and was almost silent on European education, consistent with RF policies in the country, which placed white and black education in opposition to each other and created divisions in the education system (Foley, 1993) characteristic of the society in Rhodesia at that time. Smith (in Zvobgo, 1994: 66) later defended the dual form of education introduced by colonial government as follows:

> … when the white man came into this country, African people could not read or write even in their own language. They had never been literate so we had no basis for common ground; there was no basis for racial integration. We had to provide for

> whites the kind of education available at home in Britain, in Europe, in South Africa. Our standards had to be the same as in those countries.

Smith's view suggests that Africans would not be admitted into the education system or there would be no formal education for them. The emphasis on the term 'African' in the topics which discussed education reinforced differences between blacks and whites and was consistent with the RF policies of separate development.

Two major journals were launched to publish articles in the area of education namely, *The Bulletin for the Institute of Education* (1965) and *Zambezia* (1969) with niche area of teacher education and humanities respectively, the latter carrying education supplements in its several issues from 1977. The themes focused on the organization of education and African education in general.

Many other writings of this period were not informed by theory in the sense that they were mainly narratives and descriptive accounts of education in the colonial era or the practice of teaching and learning, in particular, focusing on race, an interesting exception being the work of Kinloch of Florida State University which published an article *Changing Intergroup Attitudes of Whites as Defined by the Press; The Process of Colonial Adaptation* (1975). The article employed a neo–Marxist framework to analyse the institutional structure of race relations in Rhodesia.

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In table 3.1, I present the writings published in the Education supplements of the Zambezia journals between 1969-1977 during the UDI era.

Table 3. 1: Scholarship during the UDI

YEAR	AUTHOR	TOPIC	THEME
1969	Michael, I.	A fresh Pattern of Higher Education.	African Education
1970	Bone, R.	African Education in Rhodesia	African Education
	Murphree, M. W.	A Village School and Community Development in a Rhodesian Tribal	African Education

		Trust Land	
1972	Orbell, S. F. W.	The Role of Environmental Factors in the Education of African Pupils	African Education
	Murphree	The Acculturative Effects of Schooling on African Development	African Education
1975	Atkinson, N	Educational Cooperation in the Commonwealth	Organisation of Education
	Hendrikz	Management of the Nation's Education	Organisation of Education
1977	Bone, R.	Management of the Nation's mind	Organisation of Education
	Hendrikz	Conflicts and compromises in Education	African Education
1978	Gilbert	Venturing into Curriculum Change	African Education
1979	Russell	Education for Development	African Education

Source: Adapted from *The Zambezia* (1969 – 1977) issues

From table 3.1, it can be discerned that theorizing up to 1976 was mainly by Europeans as there were few Africans involved in university teaching. Research in education reflected this

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distinctive racial system that mainly used education to maintain European domination (Foley, 1993; Zvobgo, 1994).

With the establishment of the department of Curriculum Studies and the subsequent offering of the Bachelor's and Masters' degrees in curriculum and research in 1976 at the University of Zimbabwe, research in education assumed a different dimension. A new focus on curriculum issues shaped the field and distinguished it from research on general educational issues in general. The first Education Supplement to the *Zambezia* introduced terms such as *curriculum development* to Zimbabwe scholarship, particularly in the area of teacher development. Amongst others, White (1977), Thompson (1977) and Bourdillon (1977) wrote on the quality of teachers as the issue of relevance was topical. Bourdillon (1977) focused on curriculum relevance in teacher education, drawing on the notion of curriculum as a selection from culture that Lawton had advanced in 1975. Hawes (1978) and Brown (1978) from the Universities of London and Nottingham, respectively, added a transcultural perspective. Their publications were not based on one particular country but several English speaking African countries. Hawes's (1978) work compared the countries' responses to national and international curriculum development. Brown (1978) theorised the importance of training higher education lecturers in teaching and associated myths.

These initial attempts at curriculum theorising were framed within the traditional paradigm that is concerned with what schools teach (Triche 2002). The quality and relevance of teacher education, for example, dealt with by, among others, White (1977), Freer (1977) and Bourdillon (1977), were the main concerns at all levels of education towards the last part of the 1970s. Table 3.2 shows the researchers and the topics that employed this perspective.

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Table 3. 2**: Towards the development of the curriculum Field**

AUTHOR	TITLE OF ARTICLE	AREA OF FOCUS
White, D. R (University of Rhodesia)	*A Selective Review on the Practice of Teaching*	Teacher education, Evaluation of teaching and relevance of evaluation models to the African context
Bourdillon T.J.E (University of Rhodesia)	*Curriculum and culture. A Suggested Approach to Rhodesian Colleges of Education*	Curriculum content in schools, Relevance of the Teacher Education Curriculum, Patterns of curriculum Development
Thompson, A. R (University of Bristol)	*The Quest for Relevance in Education in Africa; Some Considerations*	Relevance of western education to African contexts
Freer, D.J. (University of Rhodesia	*Teaching Practice at Crossroads*	Maintenance of Teacher quality and the Practice of teaching

Source: Adapted from the first Education Supplement to *Zambezia* (1977)

With the course of events in the subcontinent that were changing fast, the *Zambezia* journal created space for an overview of educational movements of the new political and cultural dispensation and the University authorities granted permission for the issues to be addressed in an annual Education Supplement. The idea of a journal devoted to the same objective was mooted until in 1980 when *The Zimbabwe Journal of Teacher Education* was published for the first time. Table 3.3 lists the themes covered from 1977 to independence in 1979 in the *Zambezia* Education Supplements.

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Table 3. 3**: Research themes in the *Zambezia* Education Supplements - 1977 to 1979**

JOURNAL ISSUE	TITLE AND AUTHOR	INSTITUTION	THEME
1977	Learning to teach. A Selective Review of Research on the Practice of Teaching (White, D. R.)	University of Rhodesia	Maintaining Teacher Quality and The Practice of Teaching
	Teaching Practice at the Crossroads? (Freer, D. J)	University of Rhodesia	
	Curriculum and Culture. A Suggested Approach for Rhodesian (Bourdillon T. J. E.)	University of Rhodesia	
1978 vol. vi (i)	Venturing into Curriculum Change (Gilbert, P. G.S.)	University of Rhodesia	The Future of Education in Zimbabwe
1978 Education Supplement	Training Our Teachers. Seeds, Constraints and Some Hopes (Orbell, S. F. W)	University of Rhodesia	The future of Education in Zimbabwe
	Curriculum Development and Implementation in English Speaking Africa (Hawes H.W.R.)	University of London	
	Some Myths and Methods of Staff Training and Development (Brown, G. A).	University of Nottingham	
1979 Education Supplement	Changing the School Structure: The Experience of Zimbabwe Rhodesia (Atkinson N. D.)	University of Rhodesia	Preparing for the Future
	Curriculum and the Cultural Interface in Africa (Bourdillon, T. J.E.)	University of Rhodesia	
	Mathematics and Language	University of	

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	(Glencross, M. J.) Understanding Science. A Study of Basic Scientific Knowledge of Science Students and Science Teachers	Rhodesia University of Rhodesia	
1979 Vol. vii (i)	Education for Development (D. D. Russell)	University of Rhodesia	Preparing for the Future

Source: adapted from the Zambezia (1977-1979)

From 1978, independence from the colonial government seemed imminent and there was an expectation of a quantitative expansion in education. The government had announced policy statements to harmonise the two ministries of education and a common salary structure for all teachers with similar qualifications, regardless of race (Orbell, 1978). These pronouncements had implications for the efficiency of the teaching force, which was viewed as influential in the transition from the colonial state (Zambezia editorial, 1978).

Research on curriculum issues attracted the attention of other faculties, such as Arts, whilst research on education included the development of texts for curriculum instruction, in particular, materials for the teaching and learning of the main indigenous languages of Chishona and Ndebele. The development was spearheaded by Fortune (1969), an author whose native language was English, followed by African scholars such as Kumbirai (1979) and Detembetembe (1979) who paid special attention to developing and writing on, for example, Shona grammar, to develop a data base of knowledge on the indigenous language and shape it as a discipline in the languages category.

From its inception the university of Rhodesia's had relied significantly on British standards and its affiliate status was linked to the University of London. For example, the Phenix's (1965) classification of knowledge into realms of meaning, Hirst (1971) forms of knowledge and Peters' (1966) disciplines approach to curriculum content were used. They also indicated visible semblances and influence of British scholarship, which at the time reflected the traditional approach informed by the Tyler (1949) rationale to curriculum inquiry. The publications became the basis upon which grammar and literature were taught at the various levels of the education system for many decades, as evidenced by the curriculum materials in use in the school system today. For example, Kumbirai, Dembetembe and Fortune's (1979)

work on syntax and lexicography promoted inquiry-based teaching for Shona as a language discipline. Table 3.4 provides examples of the publications and the issues or subjects they addressed to inform the teaching and learning of Shona grammar and literature.

Table 3.4: Curriculum Research in the Faculty of Arts

YEAR	AUTHOR	TITLE OF RESEARCH	NATURE OF RESEARCH
1969 1974 Vol. 3 ii	Fortune, G	Writing in Shona	Development of curriculum materials
1972 Vol. 3 ii	Haasboek, H.	The Study of the Shona Novel	Development of Curriculum Materials
1976 Vol. 4 ii	Kahari, G. P Fortune, G	Tradition and Innovation in Shona Literature Form and Imagery in Shona Proverbs	Development of curriculum materials
1979 Vol. vii (i)	Fortune, G	Shona Lexicography	Development of curriculum materials
1979 vol. vii (i)	Dembetembe N. C.	A Syntatic Classification of Non- Auxiliary Verbs	Development of curriculum materials
1979 vol. vii (i)	Kumbirai J. C)	Some Problems Relating to the Incorporation of Loan Words and the Lexicon	Development of curriculum materials
1979 vol. ii (i)	Reverend Hannan	Shona Bible Translation; The Work of Reverend Michael Hannan,	Development of curriculum materials

Adapted from *the Zambezia* Education Supplements 1969-1979

3.3 Curriculum theorising in colonial Zimbabwe and international trends

Curriculum in colonial Zimbabwe (Rhodesia) can be described as lacking a historical and disciplinary focus (Pinar, 2014). It does not reflect an established, clear and traceable history as an intellectual field of study. As Reid (2001:29) has argued, focusing on general points or propositions that needed to be argued for as regards the school system is caused mainly by a concern with keeping the curriculum ordered and organised (see also Pinar et al.,1995).

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In colonial Zimbabwe, the contested nature of the curriculum (Au, 2012) took the form of resistance (Mungazi, 1994) rather than reconceptualization. Despite the political change of 1980 and research aimed at bridging the gap between the black-white divisions, studies continued to focus broadly on educational issues in general and narrowly on curriculum issues in particular. The reconceptualization movement that was developing internationally within the field in the 1970s had minimal influence on the mode of inquiry in Rhodesia. The continued use of Tyler's (1949) four basic questions and objection to reconceptualization was based on arguments that the latter had no significance for classroom practice. As, for example, Klein 1992, Sears 1992b, Wraga, 1999b and Wraga & Hlebowitsh 2003, reconceptualization implied a 'flight from practice' and therefore had no relevance to curriculum or pedagogy. It is within this context that contemporary theorising and the state of the field in Zimbabwe should be understood.

A few years after the Tyler rationale, in the late 1950s, curriculum theorizing reflected signs of this fluidity. The field was still in its formative years; however, currently the internationalisation of the curriculum, as advanced by Pinar and his reconceptualist colleagues in 2001, serves as a platform for transnational webs in which researchers from different places in the Curriculum Studies field decentralise knowledge through collaboration and sharing of ideas (Carvalho, 2013).

Parallels cannot be drawn within Zimbabwean curriculum scholarship as it retains a 'subaltern' status, that is, "of inferior rank" (Ashcroft, Griffiths and Tiffins, 2007: 198) and was adopted by Gramsci to refer to groups in society who are subject to the hegemony of the ruling class. However, in Zimbabwe the subaltern submit to hegemonic power within a postcolonial context. The general attributes of subordination expressed in terms of class, caste, age, gender, office or in any other way (Ashcroft et al. 2007) seem to be informed by a kind of agency. The absence of international trends on the research landscape in Zimbabwe can thus be interpreted as bedrock and a foreshadowing of a form of inquiry that is prevented by interplay of informal or hegemonic power structures and agency.

The above discussion has focused on the intellectual and ideological conditions that influenced research and shaped curriculum thinking in colonial Zimbabwe throughout the federal decade, UDI and after independence. Internationally, particularly in the USA, curriculum theorising was shifting from the influence of Ralph Tyler's curriculum development perspective to reconceptualization and internationalisation, but Zimbabwe has

remained behind. Curriculum scholarship is not anchored in the current history of the field but is ahistorical and atheoretical in terms of discourse. The next section discusses concepts that have to underpin this discourse, namely, third space and hybridity as a basis for the internationalisation of curriculum thinking and restoring individuals' dignity within the field.

Giroux (2016) has argued that universities are among a few public spheres left in which students learn to think and engage in critical dialogue and become self-reflective about themselves, others and the world at large. The argument finds resonance in his reason for the founding of a university as "to create an autonomous repository of truth, neutrality, disinterestedness, pure research and professionalism" (Giroux, 2016: 16). It is on this basis that Fraser (1993) also describes a university as a site of open discourse and contests. However, Susen (2011) asserts that state influence and market forces have turned it into a realm of commodified instrumentality and neutralized it as a rational and critical force.

As a special kind of public domain that is privileged with knowledge and power (Ambrozas, 1998), the university is therefore a context or space in which funds of knowledge (Moll & Gonzalez, 1994) such as professional resources and ideas are engaged with to foster intellectual and collaborative work. Moje (2004) points out that as competing knowledges and discourses are brought together to challenge content and practices, a university becomes an area for social, cultural and epistemological change. Engagement with various ideas and knowledges within universities creates hybrid spaces for renewal and change (Zeichner, 2010).

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Parallels can be drawn between a university as a hybrid space and Gutierrez's (2008) conception of it as discursive and bringing together divergent beliefs, knowledge and practices. It is a place in which people draw on multiple discourses to make sense of the world (Bhabha, 1990), what Bhabha (1994) and Soja (1996) would refer to as a third space.

3.4. The third space as a concept

According to Moje et al. (2004), third space is defined by hybridity, distinguished by Moje et al. (1999: 43) as three versions. First, drawing on Gutierrez's (1999) view, it "is a way of building bridges from knowledges and discourses often marginalised to the conventional discourses" by re-thinking existing practices to enable other positions to emerge. Second, the space involves exploring funds of discourses and knowledge to negotiate the difference and jointly create knowledge. Third, it is a context for cultural, social and epistemological change

in which competing knowledge and discourses from different spaces are brought into conversation "to challenge, reshape content and literacy practices" (Moje et al., 2004: 43). With this conversation, there is a rejection of an elitist view of knowledge and support for a hybrid view of knowledge and discourses (see Sterret, 2015). Therefore, in the context of curriculum theorizing the third space allows curriculum theorists to explore the different discourses and knowledge produced in different contexts using the skills they already possess and have acquired across these contexts (Moje et al., 1999). It is a space that provides opportunities to examine taken-for-granted viewpoints and practices to bridge the gap between them and create new viewpoints without distorting the essence of any. The hybridity that is characteristic of this new creation promotes the internationalisation of curriculum inquiry, according to Pinar (2014). Below I discuss this concept to clarify how this occurs.

3.5 Hybridity and the third space

The Postcolonial theory is the overarching theory which guided the study. The concepts of hybridity and third space guided the study by providing a basis for interpreting curriculum writings and the views of authors about these writings. The "post' in postcolonial denotes a historical period after independence and colonial points to a body of work concerned with a particular form of intellectual inquiry (Hall, 1996). Therefore, as a theory, postcolonial as used in the study is concerned with understanding and speaking about complex relations between the publications after Zimbabwe's independence and research literature produced outside the country and generally viewed as belonging to the colonial global north.

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The concept of hybridity enables existence in the third space, created out of "multiple beliefs and split subjects" (Bhabha, 1990: 79). Thus, for Moje (2004), hybridity connects in important ways to third spaces since they are also hybrid spaces that are concerned with the creation of new transcultural forms within contact zones produced by colonization (Bhabha, 1994; Moje, 2004). For theorising in the Curriculum Studies field this entails blurring boundaries across various scholarship contexts and, as Meredith (1998) argues, further makes hybridity an antidote to essentialism in knowledge production.

For this study, the concepts of third space and hybridity were thus important for interrogating curriculum theorising in Zimbabwe in a postcolonial context, explaining how taken-for-granted conceptions can be disrupted, and its marginalised discourses engaged with to facilitate the country's contribution to the current field of Curriculum Studies. As Gough

(2007: 280) has argued, "to decolonize the space of academic discourse, to open that space up in a way that contributes to the production of politics of a difference" enables international collaborations and partnerships in, and writings from diverse ethnic contexts (see also Curuana, 2014). It enhances an appreciation of diversity and plurality of curriculum scholarship across nations.

Bhabha (1994) and Moje, (2004), have described the plurality that is implied here as creating hybridities that can be both productive and constraining in terms of identity, (Moje, 2004:42). This is possible when, as Meredith (1998, 2) has pointed out, "validity and authenticity of an essentialist identity" are challenged. Treacher (2005) has argued that Bhabha's concept of the third space supports the concept of internationalisation in curriculum inquiry, advancing the notion of acknowledging other discourses from the periphery by bringing them to the fore. Furthermore, Treacher (2005:384) advises that "it is important to bring to the fore the absent voices and the losers of history and to restore the lived experiences of those who are rendered absent in social contexts."

Viewed in this sense, the internationalisation of curriculum inquiry can be explained further through the postcolonial concept of a third space. Although the concept is highly contested, its emphasis or commitment to diverse ideas in knowledge production was invaluable to this study, first, as a response to and resistance against the endurance of colonialism, second, as a body of work, that is, a theoretical orientation. Therefore, as a theory, amongst others, it can help in understanding complex relations between the colonized and the colonizer and, how as psychological and political inscriptions, they mark human beings. It is this second meaning that was of interest to the study and had implications for examining curriculum theorising within the Zimbabwean context and how it could be improved and aligned to internationalisation as the latest theory in Curriculum Studies.

The central tenets of the inscriptions in the theory of Internationalisation are based on the need to challenge western knowledge as an epistemological canon. They repudiate the assumption that western standards have a higher status than others, resulting in the marginalised status of knowledges and forms of thinking of colonized countries (Saada, 2014). Amongst others, Said (1978), Spivak (1988) and Bhabha (1994) are the major proponents of the viewpoint.

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Said's (1978) work focuses on the relationship between knowledge and power relations. For example, in his famous work 'Orientalism', the west and the rest are formed in an intertwined relationship. Said (1978) is concerned with how people are changed through an engagement with each other, how the encounter changes who we are and who we finally become. He disputes the idea that identities are pure and essential (Ashcroft, Griffith & Tiffin, 1998), explaining how change can come through interaction with others. He drew inspiration from Fanon (1963), whose preoccupation centred on understanding the effects of colonisation on both the coloniser and the colonised and "resultant emotional, social and political relationships emanating from these histories and experiences" (Treacher, 2005:384).

Spivak's (1988) proposed negotiations with western values instead of their total rejection. In his view, providing spaces in which complex questions helpful in de-constructing the centre and examining what is happening at the margins of enfranchised knowledge, uses what is there to confront existing certainties. Thus, third spaces do not merely become reflective spaces that create new possibilities (Meredith, 1998) but also, as Bhabha (1994:103) argued, they are "interruptive and interrogative" spaces.

Bhabha (1994:37) explains the third space as one that "constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized and read anew". It is created when two cultures meet and the interface between them grows, giving way to the emergence of a new space. As a result, "a new hybrid identity" or "subject position emerges" (Meredith 1998:2), from the interweaving of different elements during this encounter. These cultures therefore to a lesser or greater extent remain as these new mutations replace the established positions (Meredith, 1998) with "mutual and mutable" (Bhabha, 1994) representations positioned between spaces. Therefore, despite the contradictions and ambiguities, third spaces are more areas of inclusion than exclusion (Meredith, 1998). In Bhabha's (1994:1) view, they "initiate new signs of identity, and innovative sites of collaboration, and contestation" which bring about "mutual transformation" (Darling-Hammond, 2006). Based on this notion of transformation, it thus reasonable to argues that thiw is the reason Greenwood (2001) explains a third space as a new space that could be a 'melting pot' that homogenises the cultures or one that coexists with multiple cultures.

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The views have implications for how scholars in the area of Curriculum Studies can engage with each other and hybridise scholarship through drawing on multiple funds of knowledge. Emphasis on the importance of the writings of the marginalized and continuously raising awareness on what can be learnt from the voice speaking outside the boundary will enhance an appreciation of diversity and plurality of curriculum scholarship across nations. This is what the internationalisation of curriculum inquiry promotes.

Trahar (2013:7) differentiates internationalisation from globalisation by viewing globalization as "the growing role of world systems. These systems are situated outside and beyond the nation state while bearing the marks of the dominant national cultures particularly American culture". In contrast, internationalisation potentially counteracts the economic standardization and cultural imperialism implied in globalisation, seen by Trahar (2013:7) as the growth of relations between nations and between cultures. Cheung (2012) proffers facets of internationalisation, which include international students, staff mobility, partnership and collaboration in research and teaching, and the internationalisation of curricula. For this study, the last two facets were significant.

Studying curriculum writings in Zimbabwe using postcolonial theory concepts such as third space and hybridity thus made it possible to identify what would be essential to probe when studying whether or not authors are engaged with writings from other contexts to better understand their own and generate knowledge that would be of interest beyond their borders. It also helped determine what could subsequently improve the profile of Zimbabwean curriculum scholarship, which is currently marginalised at the periphery and far from the centre. Examining how it could be recognised within the international third space and become part of hybridised new knowledge that is crucial to the movement of internationalising Curriculum Studies was therefore of interest to this study.

According to Gough (2007), Pinar and other curriculum scholars, establishment of the International Association for the Advancement of Curriculum Studies was aimed at inviting scholars from different nations to participate in the complicated conversation that constitutes curriculum work and makes it more culturally inclusive. Specifically, enablers of this 'decolonisation' would include international collaborations and partnerships in, and writings from diverse ethnic contexts (Curuana, 2014). Such collaborations bring new meanings to the theorists as they share and exchange expertise and ideas across contexts. Therefore, such contexts as third spaces not only create ideal environments of shared partnerships where

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knowledge is jointly constructed, they also provide opportunities through which different forms of knowledge production and knowledges from different spatial localities can be reflected upon critically and used to generate new knowledge that can be put alongside each other and valued internationally.

3.6 Implications for studying curriculum theorising in Zimbabwe

Gough (2007) has observed that internationalisation, globalisation and cultural inclusivity in the field of curriculum are largely unexamined and under-theorized in certain contexts. Specifically, he notes that in Zimbabwe the "complicated conversation to which Pinar et al. (1995) refer is not complicated enough in several disciplines" (Gough, 2007:1). In Curriculum Studies, the country still draws mainly and uncritically from theories that were introduced by its colonial master. Therefore, for Zimbabwe, the third space in curriculum scholarship would facilitate the generation of knowledge or theories that challenge the prevailing traditional technicist form of theorising which is mainly concerned with theorising the school curriculum policy, the effective design, use of technology and implementation of this policy and how best to evaluate it.

Pinar (2004:187) has argued that to incorporate what he calls all major sectors of contemporary scholarship that focus not only on specialities of coursework, curriculum scholarship has to prioritise understanding of, among others "academic knowledge, the state of society, process of self-formation [and] character of the historical moment in which we live". As a result, the conception of curriculum as a 'complicated conversation' advanced by Pinar et al. (1995) has become a highly symbolic concept in which curriculum debates, for instance over the identity of nations, are encountered and decentred as open-ended events (Gough, 2010).

Pinar (2014) pleads for nations to mutually appreciate each other's produced knowledge and discourses through collaborative research. As Zeichner (2010) also suggests, such appreciation can be made possible through establishing partnerships and relationships that enhance the internationalisation of curriculum inquiry and avert the "dysfunctions and deformations of professional practice" (Pinar, 2004:193) in scholarship which are suggestive of 'anti-intellectualism.' However, the "country club" phenomenon, a form of "class-based intellectualism" (Pinar, 2004) that is common and takes the form of faculty scholars identifying with their prestigious institutional affiliations, makes minimal contributions to

scholarship in the field. In some cases, class-based intellectualism takes the form of scholars reading works only produced at prestigious institutions, networks which Pinar (2004) describes as "tribal."

This notion of partnerships in Curriculum Studies within transnational contexts was thus adopted to explore ways in which scholarship in Zimbabwe could be aided to move "from a limited view" (Sterret, 2015) to a hybrid that can yield richer inter-scholar identities in which collegial skills are shared and strengthened (Meredith, 1998) in "new or less hierarchical ways" (Zeichner, 2010:92).

3.7 Summary

This chapter has discussed how the concepts of a third space and hybridity can be employed to understand curriculum scholarship in Zimbabwe and identify ways in which engaging with and historicizing knowledge production can facilitate its internationalisation (Prakash, 1994, in Ashcroft et al, 2007). Trans-national partnerships, when created, will allow curriculum scholars to explore various discourses and forms of knowledge associated with different contexts using the ideas and skills that they have acquired across these contexts (Moje et al., 1999). The next chapter discusses the methodology used to develop insights into this scholarship and the challenges faced within Zimbabwe to facilitate its internationalisation.

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Chapter 4

Research Methodology

4.1 Introduction

This chapter discusses the methodology used to collect and analyse data on curriculum scholarship in Zimbabwe. The data was collected from published research articles and the authors' views about the content of these texts. It was important that this scholarship be recognised internationally in order to eliminate the academic isolation that locally produced knowledge suffers when compared to the dominant Western perspectives.

The first part of the chapter focuses on the pilot study to highlight how it was useful in refining and finalising the research methodology that was selected.

Part A

4.2 The pilot study

A crucial preparatory stage for my data collection, the pilot study (Gray, 2009) represented a smaller version of a full-scale study. In essence, it was a feasibility study (Van Teijlingen & Hundley, 2001) for pre-testing or trying out the adequacy of the methodology and research tools (Baker, 1994, in Van Teijlingen, 2001; De Vos et al., 2012) that were used in the study.

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My main aim in conducting a pilot sudy was to develop insights that would help me adjust the research methodology I had chosen in ways that would be beneficial to the main study. First, I had to explore the most suitable ways in which a sample that could serve the purpose of the study (Gray, 2009) could be identified. Second, identify ways in which the effectiveness of the interview guide used in collecting research data (Teddli & Tashakkori, 2003) from the authors participating in the study could be enhanced. Third, find out from the authors the education journals that would provide me with the richest data to answer the questions posed in the study. The following section provides a detailed report on how these aspects were addressed in the pilot study.

4.2.1 The pilot study participants

Five lecturers who belonged to different ranks were identified in one university to idenfify a research population that would be most useful to the study. The university had a large faculty

of education and different levels of academic staff members that included professors (associate and full), senior lecturers and lecturers who were writing and publishing on education in general and specific curriculum issues. The staff members also had varying levels of qualifications and experience as academics. The assumption was that they would be able to provide varied and rich responses to the interview questions that were also tried out. The hope was that the responses would give me a sense of which rank would make possible the collection of variable and comparable data (Teddli and Tashakkori, 2003) and thus the most useful data. I needed to pay special attention to this group inselecting the research population for the main study.

I used the stratified sampling technique to choose participants for the interview (Cohen, Manion & Morrison, 2007). I categorised the participants in groups according to their academic ranks and contribution to education/curriculum publications as; lecturer, senior lecturer and professor and asked for volunteers of one professor (associate or full), two senior lecturers and three lecturers. A quick glance of the publications gave me an impression that within the Zimbabwean academic community the majority of staff who seem to be still committed to publishing are in the senior lectureship group minaly because of the eagerness to be promoted to higher ranks. The final sampling technique, size and distribution of rank was to be based on the quality of data obtained from each group. My assumption was that the pilot study would also reveal the degree to which the different levels were aware of and had embraced developments with the broader Curriculum Studies field. The latter was of particular interest for the study.

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I interviewed 5 participants in the pilot study and they were to be excluded in the main study. I decided to handle the data they provided as stand-alone data to avert problems of, for example, familiarity, which were likely to arise from collecting data from the same population in the main study (Peat et al., 2000; Van Teijlingen & Hundlley, 2001).

4.2.2 Pilot study data

I asked the authors to talk about their research foci and publications. In general, the views expressed indicated that in Zimbabwe writings in Curriculum Studies reflected no attempts to broaden or "complicate the curriculum conversation" (Pinar, 1995).

The authors' accounts showed that they were mainly interested in teaching and learning as procedural activities aimed at improving output in schooling or administrative issues to do

with schools. Their publications were focused on schooling and emphasised the traditional form of curriculum inquiry. They seemed to be interested in problems related to the teaching and learning contexts. They explained the focus as a result of mainly a lack of knowledge of research, good grounding in theory and a desire to publish many articles for promotion purposes. The authors also pointed out that the prevailing political context did not accommodate contradictory ideas. The political authorities did not take academic criticism lightly and they generally felt insecure to think freely. The context was singled out as significant in shaping the nature and quality of work produced by the researchers. Existing scholarship was also described as 'non-critical' and 'non-threatening' to the security of both the author and political establishment. In general, the authors suggested that Zimbabwean scholarship could improve through the creation of hybrid communities in which local academics collaborated with international writers in research.

4.2.3 Insights gained from the pilot study data

Interviews for the pilot study were conducted at the workplace of the participants but they were not comfortable with being in full glare of their colleagues who were aware of the focus of the study. Some expressed discomfort through gestures and verbally. Being aware of the Zimbabwean culture and political context, I interpreted their gestures as signifying fear. For example, when they whispered upon mentioning factors they felt were negatively affecting their research, because I already knew that authorities are not criticised in Zimbabwe without dire consequences; in response, in the main study, interviews were conducted outside the universities at places and times that were convenient to the particiapnts in the study.

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The responses given by the authors involved in the pilot study highlighted critical issues in Zimbabwean Curriculum Studies scholarship. The issues spoken about were thus useful in making decisions about the appropriateness of the questions in the interview schedule- whether or not they were suitable for obtaining the data required to answer the posed research questions or needed rephrasing.

I also had many questions on the interview guide and discovered during the interview that the time taken by each participant ranged from one hour to 90 minutes. In addition, because the interviews tended to be too long, 2 participants excused themselves to go and attend to other matters before answering all the questions. Therefore, in the main study, I adjusted the number of questions and this shortened the time to between 30 and 40 minutes (See

Appendix A for final set of questions). In addition, from the responses of the authors, it became clear that some questions were repetitive, suggestive, ambiguous and contained technical terms that were not understood by research participants, even though they were teaching Curriculum Studies at university level. Table 4.1 gives examples of the pilot and restructured questions.

Table 4.1: Sample of Restructured questions

Pilot Study Question	**Main Study Question**
Which factors were important to you when you decided to start writing?	What factors have influenced your area of focus in research?
Which discourses do you think feature prominently in Zimbabwean curriculum scholarship?	Which curriculum approach (es) do you use in your writing ?
How do you think the Zimbabwean context has shaped this form of scholarship?	What has shaped your writing?

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The pilot study also revealed that some respondents were unfamiliar with some concepts used in the questions. For example, some did not understand concepts such as 'reconceptualist.' I therefore excluded such terms from the main study and when it was necessary to include the terms, they were explained during the interviews. Questions that were too general, repetitive or unclear were also revised and made more precise.

Part B

4.3 The main study

The main study comprised the following.

4.3.1 Overview of research methodology

Figure 4.1 is a graphic representation of the research methodology that was used in this study.

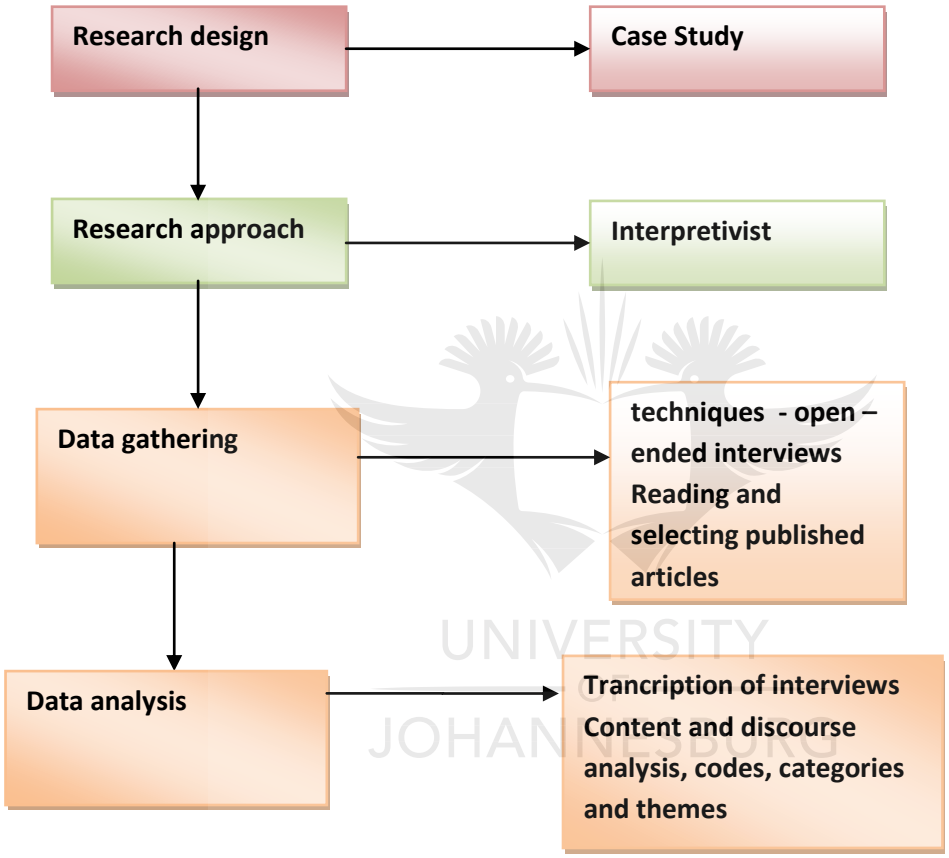

Figure 4.1: Overview of research methodology

4.3.2 The research design

The aim of the study was two-fold, to examine how Zimbabwean scholarship in the field of Curriculum Studies had been shaped by the three main traditions of curriculum inquiry, namely, the traditional, reconceptualization and internationalisation of Curriculum Studies and establish its place within these traditions. In particular, it was important to position the scholarship internationally in order to highlight ways in which it reflected or not internationalisation as the latest theory within the field of study. Although as academic work,

the journal articles or publications studied could not ignore issues of local interest, they also had to reflect awareness of the importance of global relevance (Curuana, 2014; Pinar, 2014).

A case study design was adopted to collect the data that is used to both describe and make sense of individual authors' publications and their views (Yilmaz, 2013) about these publications. Using the design facilitated, as Merriam (1998) suggests, an in-depth account (see also Creswell, 2007) of the authors' theorising both written and oral. As a bounded unit (Sheran, 2002, De Vos, Strydom, Fouché, & Delport, 2011), it (theorising) revealed the insights (Halinen and Tornroos (2005) the authors relied on and their academic areas of interests within the field of Curriculum Studies.

In a case study, it is not the topic but the unit of analysis that characterises the case (Castellan, 2010). In the case of this study, curriculum theorising in the Zimbabwean academic context served as such a unit (Sheran 2002). The focus or subjects studied, discourses used in publications and how the authors explained these aspects provided the data that revealed the characteristics of curriculum scholarship in Zimbabwe. These characteristics were part of the authors' biographies or modes of being as academics at the time the study was conducted (cf. Heidegger, 1962). According to Heidegger (1962), understanding modes of being or lived experiences is grounded in experiential knowledge. Reflection and contemplation of this knowledge is crucial to understanding people's modes of being or who they are. Based on the view, it was thus reasonable to regard the writings as reflecting part of the experiential knowledge the authors drew on and therefore, indicated what influenced what they wrote about and the theoretical cognition (knowledge) they possessed and drew on when writing. In my view, the latter informed the theorising witnessed in the publications studied and I considered it as evidence of the intellectual orientations the authors had embraced within the broader Curriculum Studies field.

I assumed that as members of the community of Curriculum Studies scholars, the authors would consider the theories that are used in the field of Curriculum Studies as part of the heuristic tools they had to use in communicating with fellow scholars and the broader curriculum studies community (amongst others, teachers and policy makers). As a result, the theoretical orientations that were witnessed in the articles were viewed as representing the authors' present. Explanations or narratives (Clandinin & Connelly, 1999 and 2000) about these orientations referred to a past that had shaped the orientations. This was a past that was

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part of the authors' lived' experiences (Aoki, 1994 & 1988; Joseph, 2000) in the Curriculum Studies field, both educational and work related as students and researchers/academics.

4.3.3 The research approach

The issues written about in the journal articles and the discourses used were viewed as inextricably linked to the authors' biographies. Therefore, these aspects could also not be understood in isolation to how the authors accounted for them. For example, Pinar (1975) has described Currere as an important heuristic tool to study biographies and reconceptualise the meaning of a curriculum. He argues that individuals, as selves, and their experiences can be important sources of data that can be drawn on to understand their biographies as multidimensional. As a method, Currere reduces the distance between the researcher and his/herself as subject. However, this is not a spatial distance, but of role.

As a method, Currere consists of four steps; namely, the regressive, progressive, analytical and synthetic. In the regressive step, an individual records his/her past experiences to understand the present. Bringing the past into the present makes it possible to study the present in detail and understand its relation to the past. The nature of the past experience, especially educational experience, facilitates the way the present is understood not to dwell on it but in ways that will allow the individual to move on and focus more on what is of public interest as the external and future.

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Pinar's (1975: p13) argument is that interpretative schema must make more visible what is lived without them. The schema must not subordinate the lived present to the abstract selves because "'the entire conceptual realm of which they are parts, are constituent elements of the present. ….conceptualization is detachment from experience. Bracketing what is, what was, what can be, one is loosened from it, potentially more free to choose the present, and future." Important questions to address here are the following, What is the present and past?, What is their individuality? What fundamental ontological theme do they express? Why are they as they are? In Pinar's view, once these interpretations are done then the next set of questions will be: How plausible are they? How complete are they? What light do they focus on the present?

By assuming the subject's role, the individual can study him/herself and in relation to other aspects of public interest as the future. Therefore, because the past, present and future will be

distinguishable, the individual will be better able to look at the present with less chance of imposing the past or future on it but to formulate, in general terms, ideas about the past, present and future. The relation between the individual and future will be clearer as s/he becomes more sensitive and receptive to the public interests as future and aware of the variations it introduces into his/her biography. This causes shifts from a knowledge of the self to knowledge of the general. The shift is crucial to the next step, namely, the progressive one.

An independent description of the present in relation to what is not yet present influences the present in complicated way because the not yet present as an evolving historical condition is on-going and helps the individual to imagine how the future is the present in the same sense that the past is part of the present. Discerning what the present has to respond to helps to expose the interdependent nature of what is of interest to the historical situation. As Pinar (1975) argues "this stage allows usually buried visions of what is not yet present manifest. Do this for as long as it is comfortable; do not force the process; strain distorts the data. Elongation… reduces the possibility of distortion by temporary emotive or cognitive pre-occupations. Thus increased, [it is] reflective of more lasting anticipations. This completes the progression" (p.12).

In the analytical stage, the individual describes present educational experience and then seeks the individuality and interrelationships of the three descriptions. As Pinar puts it, "juxtapose the three: past, present, future. What are their complex multi-dimensional inter-relations? How is the future present in the past, the past in the future, and the present in both?"(p.14). Then, finally, for synthesis, Pinar (1975) suggests we ask the question;" What conceptual gestalt is finally visible?" and advises that to answer the question, the conceptual/present should be bracketed and examined in relation to external behaviour and consciousness in order "to extract the existential meaning of the present and integrate the three forms of intellectualization into a comprehensible whole that includes the physical self" (p.16).

Guided by Pinar's notion of Currere, I thus found the Interpretive phenomenological approach (IPA) suitable for making sense of the curriculum theorising that had to be studied. For example, Sheran (2002) describes phenomenology as a philosophical thought that underpins qualitative research that is concerned with bringing out the unprobed inner experiences and perceptions of individuals from their own perceptions. The approach thus enabled me to view the journal articles as perceptions from which the authors' inner

experiences could be exposed as products of the past that could be used to understand the characteristics of the articles as present perceptions. The hope was that doing so, would reveal what has gone into their conceptual/theoretical gestalt. I then had to do the following when studying the journal articles:

First, suspend or bracket my views about the articles and invite the authors to tell me about them. As they did so, I paid special attention to how they explained their areas of focus and conceptual stance or discourse taken in the writings (See appendix A). As first obtained constructs, I expected the views to reveal how the articles were linked to the authors' experiential knowledge developed in their past educational and work contexts (cf. Pinar, 1975).

Second, I then tried to make sense of the writings based on traditions or schools of thought in the field of Curriculum Studies as external consciousness in the field. This generated my views (as second constructs) about where the writings could be located within the field.

Third, I looked at the information or data generated from the first and second steps, respectively; what was said by the authors and the traditions of curriculum inquiry, namely, the traditional, reconceptualist and internationalisation (Pinar, 2011) that I had linked to the articles, and then tried to determine the authors' understanding of the field by viewing the two as reflecting a reality (Patton, 2002; Titchen & Hobson, 2005) or lived experiences the authors drew on as resource(s) when writing. Their explanations or narratives constituted their emic perspectives (Geertz, 1983; Hennik, Hutter & Bailey, 2011) and the traditions to which I linked the articles (etic perspectives) were factors of interest or future to be used to make sense the emic perspectives expressed. Therefore, based on the two perspectives, it was possible to establish how the authors understood the field of study, clarify the place of their scholarship within the broader field of Curriculum Studies and imagine the future of this scholarship.

To summarise, with an IPA, I was able to capture, describe, interpret, understand and establish the meaning (Mckena, 2003) of Zimbabwean curriculum theorising from both the authors' and my own insights as a student of Curriculum Studies. The interpretive dimension (Guba & Lincholn, 1998; Patton, 2002; Denzin & Lincoln, 2008b) helped to make sense of what the participants prioritised in theorising, that is, whether or not they considered the multiple realities (Borg & Gall, 1986) in which their scholarship had to be embedded. Ontologically, I could view, the field or discipline of Curriculum Studies and their university contexts as determinants of their subjective realities as academics. Their discursive practices were taken for granted as reflections of this reality deemed important to consider within the

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academic community of their country. They had to be sensitive/responsive, speak to and conduct research as members of the Zimbabwean university community based on the expectations within this community as the field of study (Lehman, 2007; Creswell, 1998) or context of their work lives. However, it was also important to engage the multiple perspectives that would make their writings relevant or interesting within Zimbabwe and beyond. I could not consider this last point without also employing Currere as a method in this study. As Pinar (1975) pointed out, it made it possible for me to focus not only on how the past [as an academic reality (ontologically)] and present [as truth/relevance (axiology)] were related within this reality but, also as the present, their writings indicated the nature of knowledge (epistemology) the authors assumed they ought to promote. Examining the latter in relation to aspects of interest in the broader field of Curriculum Studies or a future they needed to embrace as well, thus enabled me to establish the degree to which they were embedded or not in this future and perhps, what the authors needed to do to be part of this future.

4.3.4 The research process overview

The research process consisted of two main stages namely the Pilot Study and the main Study. The following Gantt charts numbered 4. 2; 4.3 and 4.4 illustrate what occurred in this process.

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Table 4.2: The research process 2016-2017

Timeline captured in months

Stage and activities	July /16	Aug/16	Sept/16	Oct/16	Nov/16	Dec/17	Jan/17	Feb/17
Identification and selection of population and sample of universities **Sample of Participants for pilot study**								
Structuring research questions. **Pilot study interviews** **Transcription of pilot study data and analysis** **Reflections on pilot study.** **Restructuring of research questions**								
Identification **of main study participants** **Appointments with participants Interviewing participants**								

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Table 4. 3 The research process 2017

Timeline captured in months

Stage and activities	Mar/17	Apr/17	May/17	Jun/17	Jul/17	Aug/17	Sep/17	Oct/17
Interview of participants and follow ups								
Transcription of interviews								
Indentification of journal articles and reading them								

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Table 4.4 The research process 2017-2019

Timeline captured in months

Stage and activities	Nov/17	Dec/17	Jan/18	Feb/18	Mar/18	Apr/18	May/18	Ju/18 to Apr/19
Coding and Analysis of data from interviews and research publications								
Writing up and submission								

4.4 The sampling process

I used a purposive or purposeful and convenient sampling methods with the aim of targeting sources that could provide detailed information whilst also easily accessible. In the sampling of participants, I was guided by the purpose of the study, which required identifying the most productive authors whose work could provide diverse and rich evidence on curriculum theorising in Zimbabwe (Patton & Cochran, 2002).

4.4.1 Selection of universities

A sample was selected from universities. Although universities and teacher education college staff contribute to teacher education in Zimbabwe, only university lecturers have publishing as one of their conditions of service. Staff from colleges were not included in the sample since they contributed an insignificant number of publications.

At the time of data collection for this study, there were 16 universities in Zimbabwe, nine of which had faculties of education. They included both state-owned and privately owned universities and they were all targeted. I could discern three broad categories based on their dates of establishment, that is, the 1950s (category 1), the 1990s (category 2), and the year 2000 to the present (category 3). I created category 1 to reveal the history of curriculum scholarship because I assumed the category would have some of the most experienced academics in the counry. With authors in the category 2, I hoped it would be possible to trace significant changes in scholarship between those in the first university and the relatively less experienced ones in the universities established in the second phase. Category 3 represented the newest universities and I assumed the academics in this category would be least experienced but familiar with the latest traditions in the field of Curriculum Studies. Their writings had to help me explore the expected more up to date theorising in their work when compared to that of more experienced authors. At the end, nine universities which had established faculties of education were eligible as the population for the study. Their selection was based on both their date of establishment and whether or not they had a faculty of education. However, out of the nine universities, two were relatively new and their faculties of education were still fledgling, hence they were not included in the sample.

Participants in the study were selected from all seven universities in the three categories. However, many were in category 2. The oldest university was established in 1957 and therefore it was reasonable to include it as the only university in this category. It was the first

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to be established during the colonial period and the only one in the 1950s category. It also had a long history of curriculum theorizing covering the major historical epochs of the country from the time of the federation, UDI, the attainment of self-rule in 1980 and the various post-independence economic phases that resulted from policies such as the Economic Structural Adjustment programmes (ESAP), a period of economic doldrums in the latter half of the decade 2000-2010. Regrettably, it is important to note that the relevant authorities did not grant access to scholars at this institution for reasons they could not disclose. I was then left with six universities from which to select. To circumvent the problem, scholars who had at one time worked at this institution but had subsequently transferred to others were identified because of their contributions to research during the historical contexts indicated above.

Of the six remaining universities, five were established between 1992 and 1999. They had all begun as affiliate colleges of the oldest university and some of the faculty staff had moved from that parent university. I employed purposive sampling and selected three out of five. I chose the oldest in the category (established between 1992 and 1996) assuming that the teaching staff would be more experienced in research and convenient for me to reach (Patton, 2002). One represented private universities and two represented state universities.

The university in the last category automatically qualified to be in the sample since it was the only one left in the category of universities established after the year 2000. It had a large faculty of education but many staff members had relatively shorter research and teaching experience when compared to those in the other two categories. As indicated earlier, my assumption was that the data obtained in this institution was likely to be different in terms of areas of focus and the way the curriculum issues were theorised. A large number of teaching staff in the particular university taught contemporary theoretical discourses and could therefore be considered aware of how the field of Curriculum Studies had developed over time.

The participants in the study came mainly from four universities in three provinces of Zimbabwe. A sample of four was considered appropriate and adequately representative (Mcmillan, 1996) of all university types because generally, universities in Zimbabwe tend to have similar administrative structures and expectations. In addition, the fact that the president is chancellor of all state universities also tended to influence their cultures in the same manner.

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The universities involved in the study are not named to protect their identity. Letters of the alphabet A-D are used to identify them, D being the university in category 3 and B the private university.

4.4.2 The research participants

I used the stratified random sampling technique (Cohen , Manion and Morrison, 2007) to select participants for interviews. A sampling frame was used as a guideline to identify participants within the target population. The type employed in the study is described as an Existing Frame (Willmot, 2002). The existing frame comprises records constructed and kept for administrative purposes by institutions. These records were accessible on the university web site albeit without taking into account current research interests. I examined the frame to ascertain its comprehensiveness in capturing the full range of dimensions and information about the characteristics of the sample within the scope of my study.This information also comprised the contribution of staff to academic work.

The participants were identified by reading their profiles and publications on the staff lists displayed on website of their institutions. The information included their faculties, research interests and publications.This rich information thus facilitated the identification of authors ts who made an in-depth study (Patton, 2002; Sheran, 2002) of available research possible. Handbooks for research publications for the selected universities were also useful in the selection of authors. From them, I could identify the nature of the authors' research and establish their academic positions, for instance, lecturer, senior lecturer or associate/professor. I assumed that the categories of professors, senior and junior lecturers would have different publication profiles and provide rich data as regards curriculum traditions and foci (Rudenstam & Newton, 2007), with professors considered seasoned researchers in comparison to the other two categories of senior lecturer and lecturer.

The main selection criterion was involvement in Curriculum Studies as both lecturer and published author in local and international journals. In Zimbabwean universities, as elsewhere, apart from teaching and service to the community, annual performance evaluations for academic staff include consideration of the number of publications in refereed journals. This is a critical aspect of a lecturer's work. I therefore ensured that the selected participants had varying levels of contributions in this regard. Active involvement in other

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key performance areas was not that crucial, as it was not linked directly to the publication of academic work.

According to Ordinance 3 in the Zimbabwean state university system, a lecturer is tenured after publication of three articles. One attains a senior lecturer grade after having published at least eight articles and the associate professorship rank is attained upon publication of 21 articles. One becomes a full professor after publishing 35 units, whether journal articles, books or book chapters. Since many lecturers fell in the lecturer grade, a ratio of 1:2:3 was adopted. In each of the categories, one participant had to be teaching Curriculum Theory, whilst the others taught any subject related to Curriculum Studies, for example, involved in the teacher education programme as a methodology lecturer. It was not important to distinguish the level of schooling involved as the study was mainly interested in the traditions of Curriculum Studies that were used in publications rather than the conceptualisation of teaching at various the different levels of schooling.

To select the sample for the study, I was also guided by Sim, Saunders, Watefield & Kingstone (2017) and Malterud, Siersma and Guassora (2016) who argue that in qualitative research, sample size can be determined by the concept of 'information power' that a given sample size holds. Thus, the sample size is decided a posteriori, it is adaptive and emergent. The information power of a given sample is a function of the aim of the study and the characteristics of the population. In this case, from the pilot study I gained the insight that with the sample of 5, I could obtain rich and diverse data from the three ranks of academics. I then decided to keep the ranks in the main study but increase the size of the sample with the hope of enriching the study with more diverse viewpoints from each rank. The professors had more than 30 years as an academics and in terms of age were between 55 and 70. The senior lecturers had been academics for between 10 to 20 years and their ages ranged from roughly from 45 to 65 years. Finally, the lecturers had worked for between 5 to 15 years and were aged between 40 to 50

I sought informed consent from the identified authors to ensure ethical research (Bailey , 1996) by first explaining to them the purpose of the study; risks and benefits to advancing the Curriculum Studies field within Zimbabwe; that their participation was on voluntary basis and that the confidentiality of their responses would be guaranteed.

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Second, to be part of the study, the authors had to be easily reached. With the dire economic situation in Zimbabwe, the stipend from my university was limited and made it impossible to travel far during field work. This then made the sampling process both purposive and convenient (Denzin & Lincoln, 2008b). Of the 10 associate and full professors who were contacted and satisfied the criteria to participate in the study, only 3 were interested. They included 2 full professors and one associate professor who had moved from the main university to 3 different new universities; two in category 2 and one in category 3, because of being promoted. All three volunteered to get involved in the study. The 6 senior lecturers; 3 from each category 2 and 3 universities were selected. 9 lecturers were selected from same categories; 6 lecturers from category 2 and 3 from category 3. In the case of senior lecturers and lecturers participation also depended on interest in the study, willingness to be involved in the study and therefore, volunteering. Overall, 18 authors participated in the study. Table 4.5 below shows the selected number of participants and the readings they contributed to the study.

Table 4.5 Contribution of participants

Category of participants	**Number of participants with articles read**	**Number of articles read per participant**	**Timeline in months**	**Total number of articles**
Professor	3	5	1	15
Senior lecturer	6	3	1	18
Lecturer	9	2	1	18
Total	18	10	4	51

To ensure confidentiality, symbols are used to identify these participants in the study (see table 4.6 below).

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Table 4.6 Symbols for Professors

SYMBOLS	IDENTIFICATION
RPA	Professor A
RPB	Professor B
RPC	Professor C

Table 4.7 Symbols for Senior lecturers

SYMBOLS	IDENTIFICATION
RSLA	Senior lecturer A
RSLB	Senior lecturer Z
RSLC	Senior lecturer C
RSLD	Senior lecturer D
RSLE	Senior lecturer E
RSLF	Senior lecturer F

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Table 4.8 Symbols for lecturers

SYMBOLS	IDENTIFICATION
RLA	Lecturer A
RLB	Lecturer B
RLC	Lecturer C
RLD	Lecturer D
RLE	Lecturer E
RLF	Lecturer F
RLG	Lecturer G
RLH	Lecturer H
RLI	Lecturer I

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4.4.3 Selection of journals

In Zimbabwe, there are no journals that publish curriculum research. For this study, in addition to the scope and focus of the journals, their rankings were also important. Journals not recognised, viewed with suspicion by some Zimbabwean universities, considered not thorough in editing and others that were multi-disciplinary and seen as not entirely committed to publishing educational work were excluded from the study. Therefore, I targeted three, n=3 education journals. Journal A was targeted because of its focus of publishing educational research in Zimbabwe. It is also internationally ranked. Journal B was also selected because it publishes research on education and curriculum . However, due to a growing number of staff in the universities, these and other local non education journals cannot cope with the volumes of research articles submitted for publication and lecturers have resorted to publishing in online journals. Therefore, the identification and selection of

journal C was based mainly on the fact that it publishes on education and had a significant number of publications by Zimbabweans participating in the study when compared to others.

To identify the journal articles and select the ones I studied, I read all the titles and abstracts of the journal articles published in all volumes of Journal A, B and C. Professors had the highest number of articles published. I thus ended up with more articles selected from their works because of their publication record. Lecturers had the least number of publications selected because they were not yet seasoned scholars.

Since I was targeting articles written by Zimbabweans only, the publications that I selected in Journals A and B were written solely by Zimbabwean authors. Publications co-authored with other scholars were likely to have been products of exposure to academic cultures outside the country and so would have given a distorted view of the national curriculum field. Although this was the case, the publications could not be overlooked. They are included in the study as avenues for alternative viewpoints on Zimbabwe. I prioritised articles in Journal A and B because their focus is on educational issues and they explicitly dealt with teaching and learning. Therefore, with the focus on teaching and learning I assumed that writing on these aspects could not be done without some form of curriculum theorising.

Journal C was a relatively recent publication having started in 2011. However, I could not trace the 2011 publications and hence the inclusion of only the 2012 to 2014 articles. This exclusion did not adversely affect the data obtained from this journal since the Zimbabwean published articles in Journal C were also relatively fewer when compared with those in Journals A and B.

Given the number of the articles published in the selected journals and years of publication, it proved difficult to read each one intensely. In accordance with guidance provided Diaz (2015), I schemed through the titles, abstracts, introductory paragraphs, conclusions, list of figures and references to get an idea of what the articles were about. I then marked boundaries (Krippendorff, 1980) by selecting and separating those that focused on general educational issues from the ones that focused on curriculum issues specifically. I initially skimmed through 259 publication titles and abstracts and identified 51 relevant articles from authors who were already selected as members of the sample and the same number of 51 articles that were written by academics not in the sample. I then decided to read carefully

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all the 102 articles.. Table 4. 9 below, lists the number of articles I read and examined in the three journals.

Table 4. 9 articles read in journals

Name of Journal	Period	Number of issues published	Number of a titles and abstracts read	Time line In months	Selected titles and abstracts
A	2004-2014	25	179	4	60
B	2008-2014	5	60	1	35
C	2012-2014	17	20	1	7
TOTAL		45	259	6	102

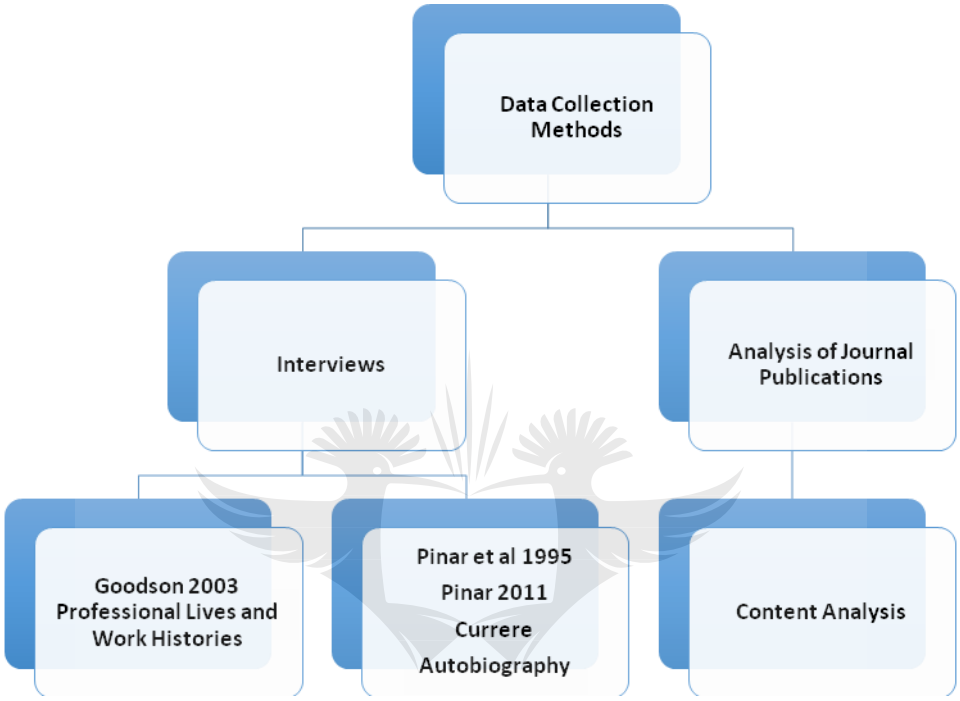
Having read 102 articles, I then had an overview of the focus of the existing selected scholarship but could not focus on all 102 because half of them could not be linked to my research population. I was able to do this without affecting the quality of the data in the study because, in general, the articles read seemed to be focusing on similar issues and theoretically drew mainly from the Tyler Rationale. The analysis and discussions in the articles were also mainly descriptive with no or little reference to history and theory. The empirical ones tended to use a descriptive methodology as observed by, for example, (cf. Jansen, 2003).

4.5 Data collection

Yilmaz (2013) asserts that methodologies of data gathering in qualitative research include participant observation, in-depth interviews, document analysis and focus group discussions. The two data gathering methods employed in this study were interviews and document analysis. From a survey of literature that I made, it was not possible to find a similar study

both nationally and internationally except for Jansen's (2003) survey on Zimbabwean scholarship. A diagrammatic representation of the data collection process follows in Figure 4.2 below.

Figure 4. 2 Data Collection process



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4.5.1 Interviews

Silverman(1985) describes an interview as a conversation in which data is gathered by asking a participant questions in order to gain knowledge on their ideas, beliefs, opinions, views and behaviours. For Creswell (1998) they (interviews) are characteristic of phenomenological studies. I thus preferred interviews to other methods because they allowed for further interrogation and clarification of issues raised and enabled me to get as close as possible to what the participants thought (Rapley, 2001) about their writings. Given the phenomenological orientation of this study, data was generated mainly from the selected authors' views about their and writings and my analysis of these writings. I scheduled appointments with the authors and held interviews on a one-to-one basis at times and venues convenient to them.

The choice of an interview process was also guided by Pinar (1975) and Pinar, Reynolds, Slattery and Taubman's (1995) works on the notion of C*urrere*, Pinar (2011) on *autobiography and allegory* and Goodson (2003) on *Professional Lives and work histories.* The methods of *Currere*, autobiography and allegory emphasise the importance of curriculum understanding and reflection when participants in a study have to narrate their experiences to provide a basis from which their subjectivities can be studied and understood. Specifically, writing about autobiography and allegory, Pinar (2011: 54) contends that "it is facts' capacity to invoke our imagination that makes them allegorical. Their meaning is not confined to the past where they occurred; they spill into the existence of our present." Therefore, allegory was understood as not limited to merely telling stories from the past but also as including reflecting and making sense of them (Pinar, 2011). The acts of reflectivity were critical in the attainment "of complicated conversations" (Pinar, 1995) and, therefore, crucial for clarifying the curriculum theorising that was studied.

The interactional encounters with the authors as theorists became the basis upon which knowledge on curriculum theorising was captured (Rapley, 2001). Guided by insights gained from the pilot study, I used a schedule of open ended questions I had revised to guide the interviews (Mentz, 2012) in the main study. The questions focused on how the authors selected areas to research on, that is, what influenced the choice of issues they were writing about and the discourse/theorising they used in writing.

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The interview schedule was also meant to ensure that the authors provided data about the same issues, namely, the foci and discourses in the articles. Therefore, before prompting them by posing more probing questions about these aspects, I gave them adequate time to talk (Gray, 2011). Thereafter and, if necessary, posing questions and seeking clarification of their responses (De Vos et al., 2012) allowed the authors to discuss the articles studied further and clarify unclear points through their own voices (Gray, 2011). At this point, I suspended or bracketed my views about the focus and contents in the texts. It was important to first, capture and understand the authors'perspectives (Pinar, 1975; Silverman, 2000). The interviews ranged between 35 and 45 minutes.

Using Goodson's methodology, first, the authors were asked to identify and describe the focus and theorising in their writings as they deemed fit (Diaz 2015). The hope was that their descriptions would reveal their knowledge of curriculum theories and thus enable me to ascertain their awareness and knowledge of conceptual traditions in the field of study. Their

views were viewed as reflecting aspects of their autobiographies/ life as academics.. Therefore, drawing on amongst others, Fairclough (1989), Wodak (1995) and Van Dijk (1998), it was important to capture references to the context that had shaped these narratives as products of their lived experiences (De Vos et al., 2012). Insights from Goodson (2003) were valuable in this regard as they alerted me to the significance of how what the authors said could be associated with this experience as a product of their natural historic contexts (cf. Ellis, 1998; Hennink et al., 2011). These were experiences in Zimbabwe that were in some way shaped partly by a past that included the educational exposure of the authors. Also crucial to these narratives were the pitches and pauses linked to them (Sheran, 2002) and the vocabulary and grammar (Flowler, 1979) used. Therefore, the narratives also clarified the authors research biases and interests.

Coupling Goodson's methodology with the guidance provided by Pinar (1975) on C*urrere,* thus alerted me to the importance of allowing the authors to freely speak about their writings and as they preferred to reveal as full as possible how they viewed their articles. These views had to be obtained with minimal prompting (Rapley, 2001). Allegory (Pinar, 2011) proved very useful for understanding these narratives as referents to lived experiences that had a past against which the authors' articles could be further examined and interpreted (Creswell, 2010) and future writings imagined. In short, promoting the use of an autobiographical and allegorical stance to encourage the authors to describe their research exposed how the theorising studied had indeterminate qualities that were continuously recreated as I interacted with the authors. As Fairclough (2003) has noted, the narratives that were captured also went beyond language. They included extra linguistic features or what Kvale (1996) calls rich descriptions of the phenomena.

The authors' permission was requested to use a digital voice recorder in order to capture their narratives verbatim and I took note of other linguistic features that were witnessed during the interview. This was also done to ensure that their meanings were deciphered as accurately as possible later. Patton, (2002) and Gray (2009) have argued that valuable data is wasted if the words of the interviewee are not captured accurately. In addition to a voice recorder, I also ensured that the authors' exact words were captured accurately by taking field notes during the interviews. Thereafter the transcripts were read to understand the meanings the authors wished to convey. The data collected was repeatedly inspected and clarified with the authors to ensure that it was well captured before the field work ended (Silverman, 1985).When

clarification was needed, follow-ups were requested and we met to discuss the data at times and places convenient to the authors.

4.5.2 Analysis of journal publications/articles

The discourse or theorising that was used in the article was used to locate the articles within the three theoretical traditions of Curriclum Studies; namely, the traditional Tyler rationale, Reconceptualist movement and Internationalisation. A deductive approach allowed me to identify the specific approach or conceptual stance used in the articles to a general one (Elo & Kyangas, 2005) . The articles were first electronically downloaded, read and then analysed to identify the tradition(s) to which they could be linked. If, for example, a publication focused mainly on methodology, it was described as not linked to any theoretical tradition within Curriculum Studies. Where the discussions were general, the articles were described a mainly descriptive and not scholarly. Second, I noted the main issues written about and the identified tradition in the margins of the articles texts.

4.6 Data management, processing and analysis

Two sets of data emerged in this study, that is, data collected from the interviews and data collected from the analysis of journal publications. I traced similarities and nuances (Elo & Kyangas, 2007) from the condensed and broad descriptions separately, coded the data and generated categories from which it was possible to identify themes to organise its presentation, anlysis and discussion. The processes are discussed in detail below.

4.6.1 Coding data from interviews

In managing the interview data, it was first transcribed onto paper making sure that the original expressions of the authors were not compromised nor mixed up. Responses to each question in the interviews were carefully transcribed verbatim into written texts (see samples in appendix F).

In coding the interview data, I focused on the choice of words the authors used to identify the issues that, in their opinions, highlighted what their publications were about (Van Dijk, 1998a). Doing so helped me to understand how they prioritised in describing their writings especially in terms of the focus and the discourse(s) used. What the authors said in relation to

these aspects was then used to code the authors' statements or accounts using the emergent coding system. As data, the distinct parts in the statements were isolated and linked to the main ideas in the accounts of the authors (Diaz, 2015). Hsieh and Shannon (2005) describes the process as the conventional content analysis, where codes are identified through inference from the data. Table 4.10 below illustrates how the codes were identified.

Table 4.10 Coding the interview data

Question	**Text**	**Codes**
Tell me about your research focus?	At the end of the day we are talking about the kind of product that is coming from the school system.	Product
	I am interested in teaching, issues like pass rates with respect to specific schools; mission schools compared to government schools, teacher motivation and its effects on performance in schools	Effects
	My research is motivated by the desire to find solutions that can be applied to help students understand the subject	Solutions

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4.6.2 Coding data from the journal articles

The analysis of the journal articles was informed mainly by, amongst others, Pacheco's (2012:3) argument that understanding the state of this field involves essentially a theoretical task of studying contributions of different authors whose works have influenced developments in Curriculum Studies. Therefore, this analysis could not be simply an inventory of past works. It was important to reflect on the discourses in the articles and acknowledge aspects, both common and different, among the texts.

Another important aspect to probe was the contribution of the writings to the advancement of what Pinar (2007) terms the 'intellectual disciplinarity' of the curriculum field, that is, the intellectual orientations used to understand curriculum (Pinar, 2001:xii). This involved an investigation of how the forms of theorising in the writings were embedded within particular traditions and contributed to the field in general. In particular, the implications of this contribution to the traditional, reconceptualist and internationalisation movements were of interest.

Guided by these insights, forms of theorising or discourses in the articles were used and their relationship to current global trends examined in order to locate them within the field of Curriculum Studies.

To identify codes in the articles read, I once again used content analysis, that is, a "subjective interpretation of the content of text … through the systematic classification process of coding and identifying themes or patterns" (Hsieh and Shannon, 2005:1278). However, for this data rather than use the conventional system, I employed directed content analysis and used the different curriculum traditions in order to link the writings to these traditions. This was a crucial step in my efforts to answer the research question I had posed (Miles and Huberman, 1994).

Given the volumes of data collected, I had to carefully, systematically and through an iterative process compress many such issues into fewer notes relying, as possibly as I could, mainly on what Lincoln and Guba (1985) describe as internal homogeneity and external heterogeneity. Words that were used to highlight particular ideas (Minichiello, 1990) were identified and noted. These notes later served as descriptive aspects that pointed to codes (Shannon, 2005). I then developed guidelines that I used to discuss the responses of the authors with others within the research team that students and supervisors had constituted as a support structure. The decisions on final codes occurred within this research team as we carefully checked the influence of idiosyncratic understandings (Schilling, 2006). For example, initially I identified reference to 'curriculum implementation' and 'curriculum process' separately but later, after discussion, the two were collapsed and coded as 'curriculum' (see also Elo & Kyangas, 2007). Others, for example, for classroom practice, improving teaching/instruction, subject teaching, teaching was identified as a code. Reference to issues that did not clearly reflect a single idea or that fell in between ideas, for example, global issues and ubuntu were not discarded but coded as "other. Reference to the challenges

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encountered in the Zimbabwean academic or research context, in particular, the existence or non-existence of collaborations, political constraints and lack of resources could not be easily coded and were singled out (Dey, 1993; Elo & Kyangas, 2007); as research challenges. Table 4.11 gives examples that were used to decide on a code for articles in Journal C.

Table 4.11 Codes from articles in Journal C

Source	**Issue dealt with**	**Issue dealt with**	**Issue dealt with**	**Code**
	Improving teaching/ instruction/classroom practice	Curriculum implementation/ process	Global issues/ indigeneous knowledge	
Doc 1 2012	X		X	Curriculum
Doc 2 2013	X	X		Teaching
Doc 3 2014	X			Teaching

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4.6.3 Generation of categories and themes from the interview data and journal publications/articles

Categories were based on the codes identified (Dey, 1993; Elo & Kyangas, 2007). The codes allocated to the authors' research focus and the reasons they gave for this focus were compared to the codes that were linked to issues that were discussed in the articles to generate categories. For example, from the codes formed from the interview data, product, effect and solution and codes curriculum and teaching from the articles, the category formed was curriculum practice. Thereafter, from, for example, a category such as curriculum practice, a general theme such as pedagogical issues was created and used to organise the presentation and analysis of the data and the discussion of the findings.

4.7 Summary

This chapter has discussed the methodology used to gather data for the study. The following chapters discuss the data that was collected under the themes identified above.

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Chapter 5

Curriculum theorising in journal articles

5.1 Introduction

The chapter provides evidence on curriculum theorising that is reflected in the journal articles studied to illustrate how the scholarship reflects to varying degrees features that could be associated with the traditional, reconceptualist and internationalist approaches to curriculum inquiry. In general, the arcles indicated that curriculum theory is engaged in a myriad of ways and that Curriculum Studies as a field of study is still fledgling and difficult to define in Zimbabwe. Clearly defined discourses were not evident in the data collected. Unlike in countries of the West, where a clear trajectory can be traced, in Zimbabwe, the traditions seem to be used in ways that take for granted the key principles and features that are associated with the three traditions of curriculum inquiry. These aspects are usually not problematized in the texts. However, as observed by Jansen (2003), they also tended to be mainly descriptive and indicated minimal text referencing. For example, where there is reference to trans-culturalisation and internationalisation, this is limited, except for instances when hybridities biased towards the African continent are explored.

5.2 Issues addressed in journal articles

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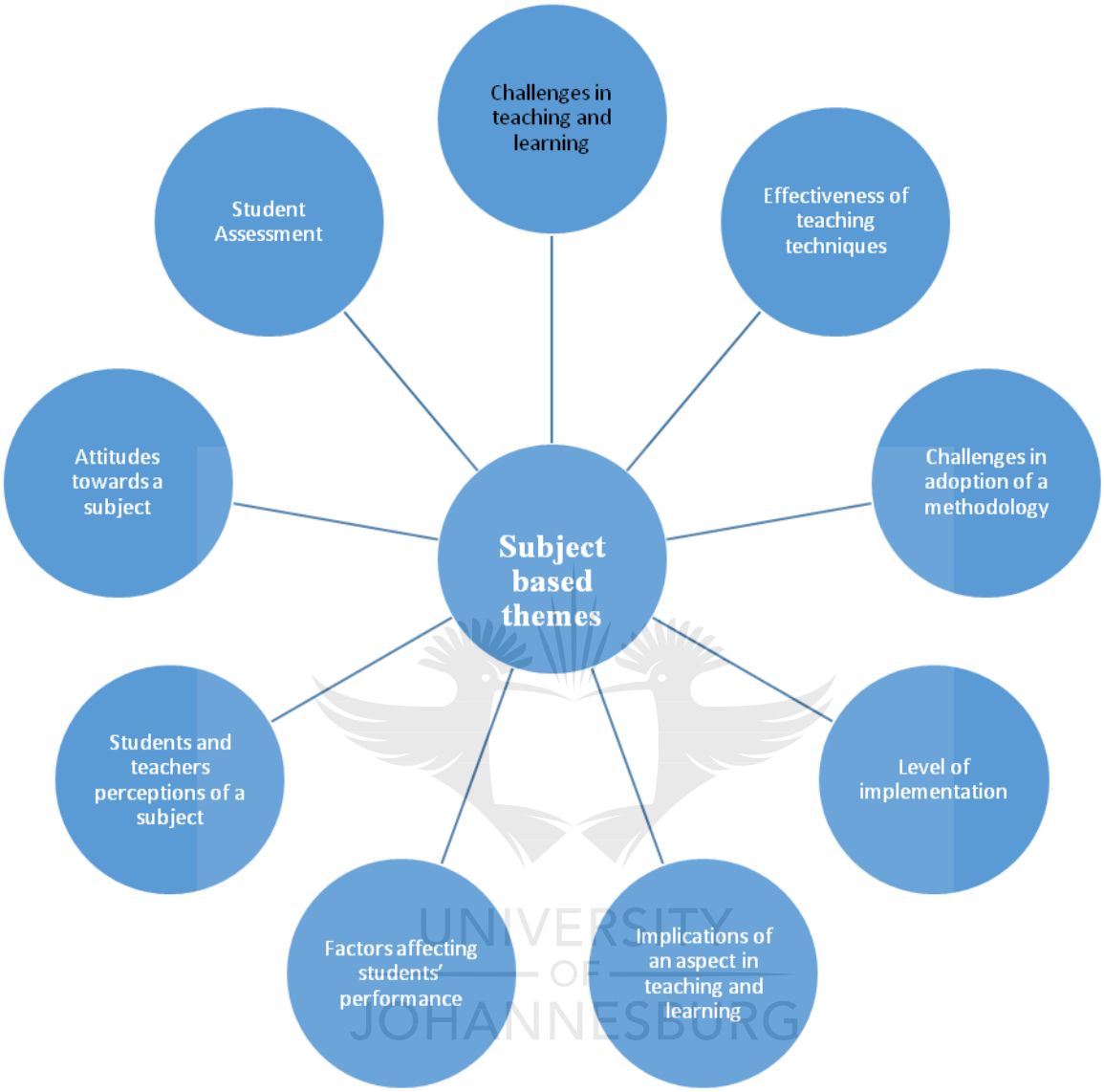
Artificial monologues (Henderson and Kesson, 2009) rather than complex debates typify Zimbabwean scholarship on, in general, education and, in particular, areas relevant to Curriculum Studies.

The articles that were selected in this study focused on specific issues related to teaching and learning at different levels of education. Some of these isssues seemed common during particular periods. For example, articles that focus on the primary or secondary school contexts are mainly concerned with what happens in the classroom, for example, RLH (2009), RLG (2009) and RLF (2011). The articles dealt with specific subject areas such as the implementation of the prescribed school curriculum in specific subjects at classroom level. Under teaching/learning, for example, RLC (2010) wrote about factors affecting the teaching and learning of a subject, RLA (2013 focused on learning of school subjects and assessment and RSLC (2011) looked at perspectives in teaching and learning. Figure 5.1 below captures the different the issues on which the authors focused.

Figure 5.1 The issues on which the authors focused



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In looking at the articles, it also became clear that conceptual writings are few within Zimbabwean scholarship. Existing ones conform mostly to the dissertation structure with abstract, introduction, literature review, methodology, results and recommendations as their format. When there is engagement with theory, it appears, for example, under the sub-headings of literature review, theoretical debates or theoretical approaches.

The articles studied employed mainly psychology and sociology, for example, theory of Maslow and Symbolic Interactionism in RSLE (2011) and Functionalist and Conflict theories in RPC (2013) to investigate, respectively, perceptions, attitudes, and challenges towards the teaching and learning certain subjects or approaches. Cognitive theories, theory(ies) on job satisfaction, the learning curve theoryy and feminist theories includes some of the theory

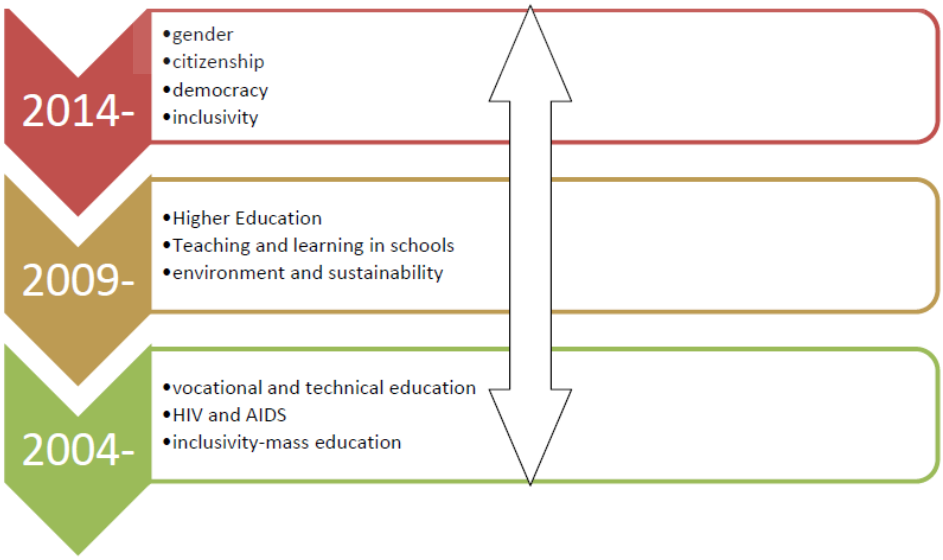
used. In relation to the latter, gender and inclusivity have been written about, in particular, as regards subject choice and success rates. There was also more theorising on environmental issues in relation to democracy and citizenship and, HIV and AIDS, for example, by RSLE, (2008); RPA (2011), respectively.

The adoption of the recommendations of the Nziramasanga Commission of Inquiry on Education (1999) and the adoption of the Millennium Development Goals and their successors, the sustainable Development Goals crafted at the 2014 World UNESCO, raised interest in issues of global concern. However, the publications seem to have taken for granted the social, political and economic aspects that are important to the three traditions of curriucmum inquiry. Instead, attention has been paid to aspects such as, perceptions of the user system, for example, RLH (2012) and challenges of implementation and applicability of the curriculum, as in research by RSLF (2012) and RSLB (2012). These aspects are generally described with little attempt to look at them based on one othe traditions.

5.3 Taken for granted key principles and features associated with the three traditions of curriculum inquiry

Until 2010 the various traditions in curriculum theory were not widely employed in Zimbabwean scholarship. Curriculum theory integration could only be traced mainly in publications by Zimbabweans co-authored with supervisors in foreign universities, for example, RSLD (2012). Figure 5.2 below indicates topics that dominated the various periods.

Figure 5.2 Issues addressed over the years



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Explicit identification, reference and discussion of theoretical stances, such as post structuralism and postcolonialism are almost absent in Zimbabwean scholarship. Table 5.1 gives examples of the various ways in which the term 'theory' is used in the literature studied. The table also shows that the concepts of theory which are in the articles overlap across the years.

Table 5.1 Conception of theory in the selected articles

Sub-heading	Period	What is in the text
Theoretical background	2004-2010	A discussion of what the general literature says about the topic with no conceptual implications Highlighted
Theoretical Debates	2004-2005	Identification and general discussion of issues in selected texts relevant to the topic – but no underpinning concepts highlighted or principles inferred
Theoretical approaches	2007-2009	Definition and explanations of main concepts
Conceptual Framework	2009-2014	Discussion of purpose of research or A review of related literature or description of models used e.g., Stufflebeam's model
Conceptual analysis	2012-2014	Explanation of theories used to frame or conceptualise and analyse issues in the writings.
Conceptual clarity	2010-2014	Definitions of terms used

Pinar (2007) has argued that in academia, absence of debates in scholarship is caused by lack of time to study intellectual work in the field, especially in the case of colleges and universities becoming corporatized. In Pinar (1999: 367), he also argued that curriculum work that is understood institutionally renders the classroom a "mausoleum" rather than a "civic forum". Specifically, as regards Zimbabwe, Gough (2007) observed that curriculum conversations were not sufficiently complicated.

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Gough (2010) sees curriculum inquiry as a form of cultural production and argues that if authors research collaboratively, an international community of curriculum scholars whose theorising reflects on particularities of different education systems is created. In Wallin's (2012) view, such conversations are possible when curriculum theorizing is 'reterritorized' through connecting it to diverse conceptual tools that promote multiple ways of thinking how pedagogical life can be mediated. Yet, the articles studied mainly in Zimbabwean journals were written on Zimbabwe and other countries from the African continent, for example, Nigeria, Kenya, Uganda, Ghana and other Southern African countries. Table 5.2 indicates that in the journals studied, authors from Zimbabwe are the greatest contributors, followed by Nigeria, Namibia, Kenya, Botswana and others. From Zimbabwe, RLSF and RPB's publications dominate, however, amongst authors outside Zimbabwe there is no consistency in the contributions. For example, from Nigeria, Botswana, Namibia and Uganda some authors have once-off contributions in journals A and B. Table 5.2 below indicates countries from which authors publishing in Zimbabwean journals come from.

Table 5.2 Countries of origin of authors

RANKING	COUNTRY
1	Zimbabwe
2	Nigeria
3	Namibia
4	Kenya
5	Botswana
6	Uganda
7	Ghana
8	South Africa and Tanzania
9	Other countries

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The absence of scholarship from other continents in these local journals was thus interesting and required further probing because the limited contributions and collaborations compromise the internationalisation of scholarship in Zimbabwe.

Moje (2004) has argued that opportunities for collaboration amongst scholars create third spaces in which an appreciation of diversity is enhanced as scholars from different communities draw on multiple funds of knowledge to make sense of each other's world (see also Bhabha, 1994, Curuana, 2014). Therefore, in Zimbabwe, the internationalisation of curriculum research in terms of the scope and content in the local journals, is yet to be fully attained. The absence of collaboration between African scholars and Western or Asian counterparts is thus interesting and needs further probing.

The space of academic discourse is decolonised and opened up to contribute to the production of politics of a difference (Pinar et al., 1995). Transnational webs are an expression of internationalisation of curriculum inquiry. For this reason, Pinar (2004) asserts that an intensive knotting of diverse social, disciplinary and psychodynamic issues have a bearing on pedagogical life (see also Wallin, 2012). Although such issues may be considered as outside the classroom because of their concern, they do affect what happens within it.

The Curriculum Studies field introduced the scholarship that Pinar (2004) refers to after Schwab (1969) declared the Tyler rationale and other associated theories moribund as it restricted a broader conception of curriculum and emphasised curriculum development. The origins of this rationale can be traced to a syllabus devised by Ralph Tyler for his module, *Education 360* at the University of Chicago. It was published in 1949 in a book entitled *Basic Principles of Curriculum and Instruction.* Its central tenets revolve around four basic questions which a curriculum planner has to ask when planning and developing a curriculum; namely;

- What educational purposes should a school seek to attain?
- What educational experiences can be provide that are likely to attain these experiences?
- How can these experiences be effectively organised?
- How can we determine whether these purposes are being attained?

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Tyler's questions translate to objectives, content, organisation and evaluation. He viewed objectives fundamental in curriculum planning and suggested three sources for them (objectives); namely, learners, subject matter and contemporary life.

Kliebard (1970) has argued that the Tyler rationale has been praised for its rationality and Jackson, (1992) described it as the bible for curriculum making. However, the rationale has been criticised for its administrator approach, that is; that administrators should design the curriculum instead of the teachers who implement it and thereby reduces teachers to the status of technicians.

This technicist approach renders the Tyler rationale inadequate for developing responsible and creative individuals who can articulate challenges of a dynamic world (Laanemets and Ruubel, 2013) in their research work. As a result, with Reconceptualisation, Pinar et al. (1995) have challenged curriculum research structured around Tyler rationale arguing that it belongs to the past. They advanced the thesis that Curriculum Studies had to be concerned with understanding the multiple factors that influence it and relationships between between school subjects, individuals and the global world. However, despite the presence of a theory such as Reconceptuaisation, Zimbabwean authors continue to reinforce this rationale. Examples of dominant discourses or theorising in the articles based on this rationale are discussed below.

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5.4 The Tyler rationale and discourses/theorising in articles published by Zimbabwean authors

In the main, the writings that were studied, tended to revolve around the traditional narrative of curriculum inquiry in which theorising was within institutional terms, more precisely the classroom. For example, (RLB (2005) and RLG (2014) describe the curriculum as a deliverable or document that has to be received by learners and assessed. In, for example, Maine's (2015) argument, such a view of curriculum tends to take away an author's intellectual exploration and wonder. Research publications by RPB (2008) & RLC (2009) are other examples of such an arguments that could be associated with the traditionalist approach advanced by Tyler (1949) and, in Hlebowitsh's (1997) terms, described as behaviouristic and instructional judgements. The views or factors influencing participation or performances by males and females in school programmes or subjects in RSLC (2005), the effectiveness of women in leadership positions in RSLE (2010); gender stereotypes and

development of attitudes towards certain subject areas in RLG (2010); gender profiles in primary schools in RPC (2011) and gender and child sexual abuse RSLB (2010) are also embedded in this approach. How the issues are discussed follows below.

5.4.1 Gender

Zimbabwe became a member of regional and international organisations which ratified and acceded to various declarations, conventions and protocols that promoted equity and equality between men and women, for example, the Zimbabwean National Gender Policy (2002), whilst the 1995 Beijing Declaration Platform for Action and the 1997 Southern Africa Development Community and its addendum on the Prevention and Eradication of Violence against Women and Children (Zimbabwean Gender Policy 2002) are examples of the international bodies to which Zimbabwe became signatory. To demonstrate commitment to these gender issues, the government enacted several pieces of legislation, for instance, the Sexual Discrimination Removal Act. A gender department was also created in the Ministry of Youth Development, Gender and Employment Creation.

In 2002, the National Gender policy was crafted, objective 3., which was to "mainstream gender issues in all sectors in order to eliminate all negative economic, social and cultural practices that impede equality and equity of the sexes," whilst in the area of education, strategy 2 called for education to "incorporate gender issues in all curricular at all levels of education," and strategy 11 emphasised support for gender studies and research that would provide disaggregated data for planning purposes. These strategies influenced the research on various aspects related to gender.

The publications have moved the focus on gender from the classroom practices to general sociological issues and thus opened up Curriculum Studies to what Pinar et al. (1995) call a "wider discursive practice" , inextricably binding it with related fields such as psychology, sociology and philosophy. However, in some publications, concepts were not adequately problematized and the references not critically engaged, for example, RLD (2012) which examined gender and curriculum materials; access to teacher education in terms of gender (RLD, (2006) and gender and higher education policies RSLC (2011) only descriptive accounts and statistics are provided with little or not critical engagement that also looks at the significance of the context and other important sociological factors and by implication provide philosophical explanations as well of what is studied. Problematising the gender

concepts used would have compelled the authors to examine how the different knowledge traditions applied in Zimbabwe as a different world, both geographically and in terms of curriculum inquiry, influenced the evidence in the articlest. Explaining through the integration of concepts from the field of Curriculum Studies, how the authors dealt with the effects of gender discrimation in ways that highlighted the Curriculum Studies tradition they had embraced, would have indicated, in accordance, with Pinar's (1975) argument on Currere, clarified how their writing as the present was partly a reflection of their socialisation as members of the Curriculum Studies field. Socilaisation into the field constituted the past that provided them with the heuristic tools they used in writing. As Flessner (2014) argued, concepts have to be used not as ends in themselves but as a means to clarify cultural encounters leading to purposeful change in curriculum scholarship.However, in the case of authors in this study, they seemed to have held on to the original tools they were exposed to in their education. There was no evidence of a purposeful change to the new tradition that, in my view, would have introduced the country to a new morality and human rights.

There has been a move towards incorporating issues related to democracy and citizenship in educational scholarship from 2009 to the present, a move in response to the Nziramasanga Commission of Inquiry into education, which advocated the inclusion of an African philosophy in education, "Unhu / Ubuntu [which] focuses on human relations, attending to the moral and spiritual consciousness of what it means to be human and to be in relationship with others" (Swanson 2007:55). This generally refers to the acquisition of morals and values that make humane and responsible citizens. However, the citizenship and democracy discourse has tended to generate a debate that several scholars have pursued but seem to be slowly abandoning. Examples are given below

5.4.2 Citizenship and Democracy

For example, RSLE, (2007) opened up a discourse on citizenship education in Zimbabwe focusing on its importance in higher education curriculum. Thereafter, studies by RSLB (2009), argued for the teaching of Ubuntu philosophy in the school system and RSLD (2012) wrote on the mode of provision of citizenship education in higher education. The theme could have laid a foundation for a "discursive practice" in scholarship that is a defining characteristic of current form of curriculum inquiry internationally had it not gradually waned. This discourse of inclusivity that has been prominent in international scholarship has

not been sustained in Zimbabwe as illustrated below. Studies have tended to be fragmented, isolated and exploratory rather than discursive.

5.4.3 Inclusivity

Studies by, for example, RSLB (2008) research work on learners' attitudes towards inclusive learning; perception towards inclusivity RLC (2009); participation of children with special needs in various school activities RLE (2009) and RSLA (2012) were attempts at inclusivity as promted in the internationalisation of Curriculum Studies. The tradition involves negotiating a balance between affirming funds of knowledge and identities (Curuana, 2014). However, the studies referred to here look at general educational issues rather what inclusive pedagogy would involve and how it would be linked to knowledge acquisition and identity. Therefore, the absence of scholarship on inclusive pedagogy can perhaps be attributed to precautions researchers are taking to avoid writing about controversial subjects because of the political climate in the country. Many appear trapped in the traditional form of theorising and lack the enthusiasm to embrace discourses employed in other contexts, thus confirming Gough's, (2007) assertion that the curriculum conversation has yet to be complicated in Zimbabwe.

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5.4.4 Vocational and Technical Education (VOC TECH) and Information and Communication Technology (ICT)

Information and Communication Technology (ICT) has become another favourable area of research by Zimbabwean academics, with scholarship having shifted focus from Vocational and Technical Education to another recommendation of the 1999 Nziramasanga Commission of Inquiry, namely ICT Education, since 2009. Robert Mugabe, then president of Zimbabwe, embarked on a mission of popularising ICT by moving around the country donating computers to schools, even in rural settings that had no infrastructure or human resources to handle the innovation. Research has however tended to focus on, for example, the level of utilization and perceptions on effectiveness of the ICT programmes (RSLF, 2009).

5.4.5 Other global issues addressed by scholars

These studies speak to the responsiveness of scholarship to what is happening in the wider society which Morrison (2004) calls for. The Zimbabwean National Gender policy placed gender and health as a priority in its bid to redress gender inequality and inequity (Zimbabwean Gender policy, 2002). Research responded to the priority, in particular, the relationship between HIV and AIDS and gender, for example, RLG (2009). Scholars have also written on other issues although on a smaller scale such as life skills, anxiety and reflective thinking, but within subject boundaries. Special attention has been paid to issues such as morality for example by RSLE (2007); moral education in certain cultural ceremonies notably by RLI (2007) and RLB (2007) analysis of the education level among certain cultural groups. Persistence of such writings will divert the scholarship from mainly focusing on curriculum development.

5.4.6 Higher Education

These studies tend to be exploratory with minimal engagement with the disciplinary concepts and ideas that shape and define higher learning. For example, the expansion of teacher education offered through colleges and pre-service courses in universities in the country has generated a new research focus with writings having emerged on various mentoring sub-themes, such as the role of mentors in student supervision. Examples are the writings by RSLA (2004) and perceptions of teachers and students on mentoring RSLC (2008) . Scholarship in this area has also focused on challenges in teaching particular courses and policy for specific courses (see for example, RSLF, 2007) on what Zimbabwe can learn from international trends in vocational technical education in terms of policy and RPC (2007) and challenges encountered in Open Distance Learning.

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5.5 Discussion

Articles studied from the country's journals, excluding international collaborations indicate that very few authors, are beginning to deconstruct the centre, examine what is happening at the margins of enfranchised knowledge and use what is there to confront existing certainties as illustrated in the works by RLC (2011) and RLF (2013). Drawing from Daignault, Wallin (2012:367) argues that, "curriculum does not exist, it happens," and according to Pinar (2008:187) it is "a lived event", it is reasonable to argue that this conception of a curriculum seemed absent in the writings studied. The authors tend to be prioritising theorising the curriculum along Hirst (1966) forms of knowledge and Lawton (1975) on curriculum as a

selection from culture. The writing in these articles has remained oriented heavily to dated British rather than American scholarship.

From the articles post 2012, as perhaps a period during which it would have been fair to expect development in the field to have also reached Zimbabwe, the evidence indicates that internationalisation is very slow to gain ground in Zimbabwe. For example, the articles works of (RLB, 2010) and (RPA,2010) discuss Zimbabwean traditional and cultural aspects pertaining to education and clarify how they signify the production of knowledges in spatial locations. Perhaps, if pursued further the focus and approach employed is likely to put the country on the way to contributing to a basic characteristic of internationalisation. This is likely once a significant number of authors begin to look at these aspects comparatively and explain the contribution of their local knowledge to the international context.

For Spivak (1988) and Greenwood, (2001), the international context is clearing a space in which complex questions are considered. Therefore, the third space (Bhabha, 1990, 1994) that is required by Zimbabwean scholars for explaining how their local knowledge contributes to internationalisation, is essential spatially to link people, sites and skills and in terms of performance, decentre knowledge systems and develop a framework within which the different traditions can equitably be compared (Turnbull, 1997). As sets of local practices, local traditions will not be archived or eclipsed by dominant ones or simply fade into oblivion in the face of, for example, dominant Western epistemologies. Rather, they will become what Hlebowitsh (2005) termed "generational ideas," through which their origins can be traced in the field of curriculum. Doing so will clarify how they have persisted, despite the modifications brought about by independence. In this regard, Turnbull (1997: 553) writes:

> … since all knowledge systems have localness in common, many of the small but significant differences between them can be explained in terms of the different kinds of work - of performances that are involved in constructing assemblages from people, practices, theories and instruments in a given place

Gough (2010) laments that, specifically, in Southern Africa, citing Malawi and Zimbabwe as examples, local knowledge traditions have been rendered invisible by the effects of universalising imperialist discourses and practices. Therefore, the internationalisation of curriculum scholarship will not be achieved in these contexts until the constructed assemblages are disseminated and recognised in various localities.

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Zimbabwean writings do not yet reflect such assemblages as authors shift their research focus because of a need to secure employment, tenure and promotion. Their writing is not driven by ideas of canonical figures within the field of study or recognised as having shaped the history and advancement of the field (Wright, 2005). Contradicting Jansen (2003), it is reasonable to argue that the scholarship is anchored in a history that explains its development. After the imposition of the ESAP on Zimbabwe as indicated earlier in chapter two, the university sector, in Giroux's (2016) terms, became a space for producing profits and educating a docile labour force. The changes had adverse effects on universities as a space for critical dialogue, scholarship and standards (Hwami, 2012). Academics were monitored and what they wrote and published had to be compliant, passive and uncritical (Hwami, 2012) within the dictates of the ruling ZANU PF and government. Student activism and demonstrations of the early 1990s proved fruitless in stopping the arrests (ZINASU, 2011) and universities continue to suffer from political interference (2012). Drawing on Giroux, (2014 & 2016), it is thus reasonable to conclude that academics and students in Zimbabwe are under siege because of ZANU policies The essence of a university continues to fade as academic freedom is diminished. It is within this context that curriculum theorizing is taking place and it explains why curriculum scholarship is still in its formative stages in this country.

Pinar (2001, 2007) argues that "good" curriculum work is illustrated through articulation of issues that illustrate intellectual dispositions of curriculum verticality and horizontality as defining characteristics of curriculum disciplinarity. Henderson and Kesson (2009) draw on this explanation but go beyond it and underscore the social and political milieus underlying and influencing curriculum in the present moment as crucial to probe. However, as evidence in the next chapter illustrates this may be dangerous to do in Zimbabwe.

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5.6 Summary

This has chapter has illustrated that curriculum scholarship in Zimbabwe has no precise focus. It focuses on a wide range of discourses in the field of study. Therefore, the existing publications cannot be located clearly within a particular approach or tradition of curriculum inquiry. The next chapter therefore focuses on how scholars view their writings and account for the lack of a clear tradition.

Chapter 6

Zimbabwean authors' perspectives on own curriculum scholarship

6.1 Introduction

This chapter presents and analyses responses from interviews conducted with university lecturers who were engaged in curriculum research, referred to as respondents. The responses explained publications and the general scholarship in Curriculum Studies as a field of study in Education Studies. As is the case in any university system, in Zimbabwe a lecturer's key performance areas include research and publications, used primarily to retain employment and obtain promotion.

In general, from the views expressed by authors, the field of Curriculum Studies is narrow, superficial and dominated by general discourses on education rather curriculum. Publications were not informed by theory and tended to overlook probing the social and political milieus that underlie and influence curriculum. Amongst others, Henderson & Kesson (2009) have argued that it is crucial to problematise context but, Zimbabwean scholars made little reference to the current or emergent discourses within the field of study writing that would have helped them do so. Authors tended to pay greater attention to procedural or technicist aspects in curriculum development in the publications.

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The slow and episodic embrace of, for example, critical scholarship demonstrated the limited attraction or appreciation of seminal texts in the field. Strands that could be discerned from discussions with senior lecturers and young professors wishing to break new ground in research were too sparse to be significant. The lecturers also highlighted a plethora of challenges that militated against the production of good quality scholarship and seemed more concerned about the lack of requisite resources to produce quality and credible research papers, the unavailability or limited number of local journals in which to publish their research rather than conditions of work that affected their writing. They also tended to research topical issues that could be published quickly. In their view, it was difficult for them to publish in high impact journals or indexed accredited journals because they failed to satisfy the particular standards of excellence set by the publishing houses. Only this seemed to discourage them from submitting their work for consideration by these journals. Interestingly, no reference was made to any political factors that made them reluctant to satisfy the standards expected by these journals.

There other view was that internationally recognised journals took too long to review research articles so the respondents resorted to publishing with what other countries consider as 'predatory' journals, which do not take long to review because of the money paid for publication. Therefore, even though aware that publishing in these journals affected their academic recognition negatively in other countries, they did so since they could not avoid what they described as the 'gate-keeping tactics' of reputable journals. They found the tactics discouraging, especially to a country with a considerable number of novice researchers and the conditions under which they had to work. The concerns that were raised by the authors are discussed in detail below.

6.2 Concerns about curriculum scholarship

The evidence presented here indicates that the current curriculum field has not changed from what occurred in colonial Zimbabwe. The Tyler rationale continues to be popular, used unquestioningly and responsible for the tardiness in developing the field. The following are examples of what the lecturers thought about the field:

Right, perhaps we should start by saying do we have what we call Zimbabwean curriculum scholarship? Aah, the term could be used loosely but there is no definite trend to say Zimbabwean curriculum scholarship is emerging or proceeding along these lines. Scholars cannot be identified with particular theories; nobody at the moment would say I am working with this particular notion as is happening in South Africa where they identify certain people and say that one is a 'Bernsteinian' scholar or uses Bernstein's theories to understand curriculum. So, in Zimbabwe… eh . Giroux would be ideal with his notion of curriculum as contested. That is what Apple also says. **(RSLD)**

Yaah, yaah, yaah, I think we still have a long way to go as writers in the field of curriculum. Not much has been written as regards curriculum theory. We have, as writers, to make our scholarship distinguishable. Very little, should I say, has been on curriculum. We don't have any book; we don't have any particular book on curriculum save for Maravanyika and Ndawi. …, there is need for us to team up and write some books on curriculum. **(RLB)**

*Curriculum Studies in this country has revolved around the Tylerian framework***,** which *still remains the dominant paradigm within the education system. The guidance of how to teach school subjects is just taken as it is and nobody really problematises why it is that way. … nobody questions the objectives, why they are selected over others, they are taken for*

granted… For example, now we are talking about STEM [Science Technology Engineering and Mathematics] but with no reference to, for example, the Zimbabwean context at all. How the promotion of the STEM subjects reflect how power is to continue being distributed is not addressed. The people who try to write about STEM neither think about the pedagogic device that would be relevant to ensure equity in the provision of education and how this would impact on and position the different classes within society. **(RSLD)**

Zimbabwean scholarship, I would say, most of it is draws on Tyler. Writing is based on his views. For example, if you look at the existing publications you'll realise that authors use the paradigm uncritically instead of problematizing it and theorising curriculum design approaches that suit our particular environment… **(RPA)**

The absence of explicit adoptions of theory explains the narrow, Tylerian focus in research. In general, scholars tended to write more generally about what education policies propose. Those who write about the curriculum policy concentrate mainly on how the subjects should be or are taught and how to improve teaching these subjects.

The Tylerian approach was given prominence by Wraga and Hlebowitsh (2003) in their call for a renaissance of curriculum theory when they felt the field had lost its defining boundaries. They yearned for clear boundaries, a sense of history, a movement from ideology to ideas and interplay between theory and practice among others. Some of the responses provided here can justifiably be described as reinforcing this history in two ways, first, in terms of a view of the curriculum as effective knowledge transmission, and second, curriculum as concerned with improving education for human resource development and consequently maintaining and sustaining the socio-political order of the day. Publications made very little reference to the importance of ideology in the curriculum or relationship between theory and practice. Even though studying a political tool (curriculum) and its implementation, it was not problematized or interrogated to highlight conditions under which it would be suitable for the Zimbabwean context. From the evidence, it is thus reasonable to argue that curriculum scholarship in this country is devoid of the critique that has characterised the debates and advances within the field.

Curriculum scholarship underpinned by the Tyler rationale tends to be limited in scope. Tyler (1949) is concerned with attainment of objectives and creating a programme for instruction that is effectively organized for learning to occur effectively. For curriculum

research and writing, this suggests a particular guideline or way of inquiring into curriculum issues. Thus, if curriculum research is informed by Tyler, it may not disregard or overlook the classroom as a context in which to translate the educational objectives into effective practice. However, keeping research on curriculum practice focused on objectives instrumentally as is the case in the publications studied compromised what is critical to the other curriculum traditions namely reconceptualisation and internationalisation that would have provided insights useful to both the Zimbabwean and other contexts. The apparent lack of awareness of these traditions thus made Zimbabwean scholarship in curriculum not benefit from these traditions.

Pinar et al. (1995) have described Tyler rationale as a paradigm that is "relatively ancient" yet Zimbabwean scholarship is still deeply embedded in the tradition. The authors seemed unaware of the developments in the field and making them aware of the oversights would have made them feel undermined. In another context, it would have been possible to establish whether the authors were aware of how far the field had developed and perhaps collaboratively explore what would have been the possible impact of considering these developments. However, as a qualitataive researcher I had to be sensitive to what could have been considered culturally inappropriate. In the Zimbabwean context, such engagement could have seemed instructive. Perhaps, what is needed are seminars and workshops that can raise awareness of the developments in a collegial and unobstrusive manner.

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Exploring how writings in this country could be located within the the major developments in Curriculum Studies field in a non-threatening situation could illuminate how, for example,the concept of hybridity can be employed to extend frontiers of scholarship. Hybrid curriculum scholarship would then go beyond classroom to create third spaces required for scholarship to have global relevance and abate and save itself from accusations of 'epistemological racism' which are currently very common in Zimbabwe.

Even though the authors were prompted as suggested by Pinar (1975) to relate their writings to reasons why they wrote as they did, from the evidence provided, they tended to look at their scholarship in terms of its usefulness with little reference to how it was related to their past education or research experience. As a result, it became difficult for them to think ahead and imagine how they are likely to write in the future. The absence of critique in publications can be traced to the history of the university system in the country, where it has been viewed as a potential trouble area. For example, the reluctance of the colonial power to prioritise

higher education stemmed from a perceived threat to white supremacy. During the federation era and UDI a 'horse and rider' relationship continued to be emphasized and after independence the university has continued to be seen as posing a threat, though changing from being race-based to a preoccupation with curbing academic freedom. For this reason, authors consciously tended to blur the contours so that they could not be associated with a particular movement or tradition in the field of curriculum. Generally, they felt it was safe and logical to confine themselves to subject areas and use curriculum development concepts to explore how to improve the subject as a teaching area. As a result, intellectual work in Zimbabwean research does not reflect nor embrace curriculum discourse as complicated, tension-ridden, contradictory, messy and uncontrollable (Morrison, 2004). The existing curriculum discourses do not "catch the dynamics of human life" (Morrison, 2004:490). The authors in greater detail, as discussed below, explained this lack of a clear conceptual focus.

6.3 Authors' reasons for the type of scholarship in zimbabwe

The sentiment from the lecturers was that conceptual imprecision in the existing curriculum scholarship in Zimbabwe was mainly motivated by self-preservation. The following views were expressed:

Nowadays it [research] *might be seen by people with political motives and… they might label others as anti- or whatever. You need to be careful about how you do it….* **(RPA)**

Not too sure but I suspect that a number of people are … you know when you look at the issues of curriculum and everything, they develop into some kind of politics and when political issues are mentioned in Zimbabwe, in most cases, because of the polarisation and tension within the political field, people don't want to say much. Even when they see things that are not coming out right, for example, let's talk about the issue of the … this curriculum review that is going on in the primary and secondary levels, by the Ministry, you would understand that, aah, there are so many issues that have been skirted… Umm political issues because people are afraid of saying it... Political polarisation, in the country, doesn't that suggest that you just have to say things from one angle, particularly, from the ruling party angle? If you don't do that then you have problems. Criticising the system is seen as opposition and when its opposition then you can appreciate what happens as well (laughs in a suppressed way). *So, I think, I think we could have done justice to the whole process, especially if they had opened, allowed discussion from a very open, frank, free… eeh*

allowing those critical issues to come to the fore. But at times, yaah, there is that other dimension in Zimbabwe, that has contributed to, eeh, scholars not really, you know, talking about those critical issues which are very important in curriculum. **(RLA)**

There is tendency, yes, there is tendency by authors or researchers to hide something because some things are sensitive, culturally, politically or whatever, economically or so on, they are sensitive. While we embrace this idea of openness concerning knowledge, I am of the view that knowledge is not always open. There are instances where it is not open and if you get into the community again, knowledge is not open… It's not open as such. They withhold information because they need… there are certain cultural customs or protocols that should be followed before you get to that and, as a researcher, you may not be aware of that. Therefore, those are the challenges, in fact that militate against our research work in Zimbabwe. **(RLE)**

RLE later followed me to the gate when I was leaving and said there was something that he wanted to tell me "frankly" (as he put it) about scholarship in Zimbabwe. In a very low voice, which suggested he feared being heard by passers-by, he said:

Politically if you are researching a sensitive issue that can help the nation, the first thing that comes into your mind is what will be the implications of my research? What will the powers that be say? So, in general, what I am saying, in research… you censor yourself first. Actually research in Zimbabwe, aah, it hasn't reached a level that I can say it's good. We are not doing research. The level is very low. In most areas, it is very low because in those areas, we have political influences, economic influences, the social influences. In almost all areas, there is the political, social and… research work is very low. Yes, even at institutions of higher learning, that's why, you see, the research profiles of lecturers are very low. There is fear again. Fear of unknown **(**laughs softly, shaking his head). *I am telling you, there is fear of unknown; what will my neighbour say if I say this? If I reveal this? So, that way, we are in trouble. So, there should be that paradigm shift. Across Limpopo, across the Limpopo there, in research, they are much freer than what their counterparts are here.* **(RLE)**

In the following excerpt, one respondent explained the root of the fear as:

The problem is linked to the political dispensation that has not allowed a lot of freedom of expression. (**RLI)**

These views resonate with those of Hwami (2012), who analysed the deteriorating standards at the University of Zimbabwe due to the ZANU PF neo-liberal economic and political policies adopted from the time the party took office after 1980. The political persecution of scholars accused of undermining the government through their critical scholarship resulted in a 'brain drain' that left university faculties and departments staffed by junior staff with little and at times no experience, hence, the dominance of traditional and technicist stances in research that Jansen (2003) described as qualitatively deprived.

Scholars are finding it difficult to function within universities as public spheres (Fraser, 1993; Giroux, 2014). In Zimbabwe, dissenting scholarly voices are silenced, as authors are afraid and unable to position themselves as moral witnesses responsible for raising political awareness or make connections to elements of power and politics, which appear hidden (Giroux, 2012). Schubert (1982) stressed the importance of the basic curriculum questions (the 'what,' 'how' and 'why'), yet in Zimbabwean scholarship it is only the 'what' that is given attention. The 'how' and 'why' would demand a deeper analysis in which the politically contested nature of the curriculum would be theorised, but researchers seem to overlook this. Morrison (2004:490) draws on Nietzsche's attack on such scholars, allegorically describing them as follows: "They want to sit in the cool shade; they want to be mere spectators in everything and they take care not to sit where the sun burns upon the steps."

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Zimbabwean scholarship as reflected in the findings below can thus be described as produced in such 'cool shades' as researchers shy away from theorising the power relations embedded in a curriculum even though fully aware of the importance of doing so. Giroux (2012) would describe such academic scholarship as gated in the sense of being confined to the political and systemic demands of education. It lacks what he calls the 'intellectual courage' to advance a discourse of morality, rigor and responsibility.

Having been historically socialised to be mainly concerned about teaching and learning, lecturers continue to believe that these aspects should be the only ones to be studied and improved. The curriculum context and its relationship or interconnectedness to the teacher, pupils and type of curriculum transactions and practices are superficially dealt with. Lecturers explained their research focus as follows:

Yes, I think it has been a mixed bag. I have researched on education; I can say classroom things, policy itself, educational policy. I have also looked at teaching itself, environmental education in the school system. To some extent, I have also looked at land reform because I have a background of agriculture. I'm looking at land reform and its effect on Agriculture. You also need to change with time. Emerging problems will make you change. You need to shift your research focus as new problems arise. Highlight new problems rather than go through what others have done already. **(RPB)**

As regards curriculum, I am interested in teaching, issues like pass rates with respect to specific schools; mission schools compared to government schools, teacher motivation and its effects on performance in schools; the role of school development committees in promoting quality education and effective teaching in schools and how government itself influences curriculum inputs in school. **(RPC)**

As for my research, I have interest in eeh, the one that occupies me most, is representation, for example, dance, particularly in literary texts and also in the lived world. I have looked at how the Zimbabwean curriculum underplays or has limited offerings for dance as a stand-alone subject; …eh we looked at how dance is subsumed in a subject called music when we think it can stand alone like in other countries. (**RPA**)

I am researching on indigenous knowledge and chemistry education, yaah, indigenous knowledge and chemistry education, how best they can be taught. ***(*****RLF)**

My focus has been on curriculum issues in general and, recently I have also developed an interest in instructional leadership which is part of teaching and learning. Instructional leadership involves curriculum and leadership. **(RLB)**

Morrison (2004) and Wallin (2012) have argued that curriculum theorising [theory] is only relevant when it embraces everyday lived experiences. It demands a multiplicity of views on curricular issues (Morrison 2004: 492), which if absent, third spaces of hybridity in scholarship cannot be nurtured. Yet, scholars in Zimbabweseemed to prefer to focus on issues apolitically and detached from what happens outside the school system, thus depriving scholarship of the critical quality, putting it "under siege" and letting it become anti-political and indifferent to the suffering of humans (Giroux, 2012), what Morrison (2004) has termed 'cool shade' scholarship.

Writings on indigenous knowledge systems have also tended to reflect a pedagogical slant. Their focus can perhaps be explained in relation to what characterised the field when it started at the then University of Rhodesia. It was located within the broad field of education that comprised psychology, philosophy and sociology, therefore, current scholarship shows a continuation of this organisation of the content for education studies. The focus on teaching and learning as pedagogical issues is accounted for in detail below.

6.4 Pedagogical issues

Focusing on teaching and learning in research was meant to improve success rates in subjects that are taught within the school system. In particular, the respondents were vocal and enthusiastic in explaining the motivation for their focus on indigenous aspects. They had moved from focusing solely on classroom practice and the analysis of instructional materials to the nexus between the official curriculum and indigenous knowledge. In their view, this reflected seasoned scholarship.

Results from public examinations have shown that many students fail mathematics in the secondary school. My research is motivated by the desire to find solutions that can be applied to help students understand the subject. **(RLG)**

I believe that developing teachers' attitude and teachers' competence is more important than a teacher who could be having a lot of information but his competence and attitude in that area is not sharpened. For example, you could have done a BA in English as a teacher but that information must be usable in a classroom situation. … That's why I am focusing mainly on teaching because I believe Zimbabweans have a lot of information to teach learners but they have been affected by the negative environment that is not supportive. The economy in particular has affected teachers. (**RPB)**

In explaining how the economy has had a bearing on his research focus, the respondent indicated further that:

… there are problems and …they affect teaching because the teacher is affected by this socio-economic situation… That is why I'm concentrating on these areas; there are factors that force you to look at particular things. So, I look at factors that affect teacher efficiency in the classroom. … Firstly, the government invests a lot of money and we want to see whether there are benefits from that investment. Remember, education is a highly competitive

commodity today; so factors such as quality are crucial if our education has to remain competitive in the region. **(RPC)**

I am a teacher and I deal with learners. So, I have to understand their learning problems, that's what motivates me… to research along these lines. **(RLB)**

Curriculum implementation is one area that has not received enough scholarship. It is a developing area. Many changes are taking place and therefore there is need for focus and give it some attention to help teachers in terms of how best to implement it… at the end of the day we are talking about the kind of product that is coming from the school system. What type of a product is it and how does it relate and meet expectations of people in a cultural context? So, that was the motivation although at times you know you can go overboard and look at other issues but basically these are the focus areas that I feel do really have a bearing on the curriculum. **(RLA)**

Semblances of Reconceptualization as a curriculum tradition were alluded to in some of the responses, albeit simplistically. The lecturers explained their research as having to produce examples, good results or products of the cultural context, showing how far they focused beyond teaching and learning technically. They seemed to overlook the value of curriculum as an intellectual enterprise and thus anchored it in knowledge or subject content. Where this was the case there was indirect reference to its epistemological significance, for instance:

I see my work as a rethinking of the existing paradigms in order to imagine alternative practices to what happens at the moment. So, we continually seek to improve it so that it is responsive to the changing dynamics in our society; as a culturally responsive curriculum that is guided by this need it must be culturally responsive to the context. **(RSLE)**

*I believe that, like most colonial critics, culture has to be part of liberation pedagogy….the dance curriculum or cultural curriculum can be useful in counteracting, eeh.., the cultural imperialism from the West***. (RPA)**

I am motivated by Pinar's notion of curriculum as the stories that we tell our children and this represents the contested nature of the curriculum. It is broad and we only choose the stories that we want to tell our children. Curriculum has helped me to understand the substantive concepts as well as the procedural concepts. This is the strength of curriculum. It enables me understand the "what" "how" and "why" of the subject….and it is the missing

dimension in Zimbabwean education. Subjects are just taught and nobody goes into the philosophical assumptions that underpin them. **(RSLD)**

Respondents who were inclined towards Internationalisation explained that indigenous knowledges tended to be under-theorised, although crucial in fostering internationalisation. Because of having to publish with foreign publishers, a considerable number of studies reflected foreign stances and consequently discredited the local interpretations, thus affecting adversely the internationalisation of curriculum work in the Zimbabwe.

Right, I have realised, eeh, people have been surviving on indigenous knowledge and it has survived the threats of modernisation. Yes, it is still in use and is very relevant to those people in the rural areas. So, I think it is very important and there is need to have a re-look at what it can provide in the education system. **(RLF)**

I have a bias to the traditional life of Africans where I focus on traditional music and dances. Also, in our field, you cannot separate music from day to day activities. For example, we have ritual ceremonies where people sing and dance. So, I go in the field to investigate, to research those areas. The Curriculum centre have agreed and have involved music in the curriculum but when it comes to the implementation, that's when we face those problems, administrators are resisting it. Yet we have a lot of research on classical music and history of Western music and the like… I always want to open new ground in research. **(RLC)**

Morrison (2004) has argued that the theoretical field of curriculum is not characterised by a single theory or clear-cut boundaries but rather it is marked by "authenticity, discovery, diversity, novelty, multiplicity, fecundity and diversity" (Morrison, 2004: 488). The view emphasises the celebration of multiple views rather than confinement to particular ones, described by Pinar (2007) as the 'intellectual disciplinarity' of the field that is made up of both vertical discourses and horizontal discourses. Vertical discourses articulate the 'intellectual history of the field' and horizontal discourses address 'the present circumstances.' Therefore, without interrogation of these horizontal and vertical discourses, Zimbabwean scholarship is likely to have no local relevance.

6.5 Challenging western hegemony in scholarship

Having to publish in journals outside their country has often resulted in distortion of local knowledge by adding a foreign flair at variance with the essence of local discourses:

I think journals; actually…, they want articles to be in line with their focus. So, sometimes if you just send your article there, they may reject it, probably on the basis of not fitting the focus. **(RSLE)**

I remember when I sent an article to a foreign journal, they wanted me to remove certain issues which to me were the main. They want to distort our issues to fit into their own frame of mind, … , they don't appreciate the difference. … At times you become frustrated as a researcher …. and at the same time they say send to peer-reviewed journals and this despite what they force you to focus on. **(RSLB)**

If you look at literature … many scholars have tended to take a global view. … scholars have been influenced by international publications and they tend to move away from their own ways of thinking … it's not their fault… because judgement is mostly done by international institutions. If you take GZU [Great Zimbabwe University] for example, the standards that are used to judge GZU are global. So, the kind of publications that are produced as long as they don't sound very global, the university is rated low. **(RLA)**

The journals that publish the research are in the West, the reputable reviewers are in the West. So, the West views our publications as inferior because they don't understand the context in which we operate. So, we tend to leave our own perspectives and write using theirs. For example, I want to write about how to teach avoiding soil erosion in a rural area in Murehwa, someone in Georgia may not understand the context, the gullies that I see here because the kind of life they are living is different from ours here. You tend to follow what they want so that you are not rated lowly. **(RPB)**

Perhaps it is a bit tricky situation because you find that ... some institutions may not recognise certain publishers. They may value articles or materials published in certain places …, and there is a school of thought which sees it perhaps as some kind of gate keeping… then there are certain publishers which are said to be the' publishing houses. When you have one or two published by them, then you are referred to as an established scholar or something like that. Routledge, for example if you have an article, a chapter written in one of those publications then you are said to be a serious scholar. If you have, something published from some third world publishing house then that is not taken very seriously. However, you will find that those big publishing houses take some two years or so for your work to be published. It might be very good but you go through a long period, a

waiting period. It will be on the queue for some time. Then, the processing takes a very long time and that again, is problematic especially in a situation where the lecturer wants some publication for tenure. For example, you have three years to attain tenure and right now in Zimbabwe, they are saying that you have to have at least five publications for you to get tenure. Therefore, if you are to send your material to those few publishing houses that have a long tradition then you are likely to be shown the door by the institution because it will take you some time to have the five publications which are required for you to attain tenure. **(RSLA)**

The challenges of accessing reputable journals was also linked to reasons such as the low level of economic development and poverty that have given rise to poor funding of research that is resulting in poor quality work.

6.6 The impact of low economic development and poor funding of scholarship in curriculum studies

Participants blamed inadequate funding, resources and general poverty for the quality of scholarship within the country. The lecturers lamented a dearth of resources, pointing out that there was limited scholarly work in the form of books on curriculum theory and few distinguished curriculum scholars to direct and push the curriculum agenda forward. Institutional infrastructure, in terms of expert human resources to provide mentorship, material resources to finance research, and internationally recognised journals to publish research, are also limited despite the proliferation of universities in the country:

Our scholarship has a lot of potential but it is a sleeping giant. This scholarship is a sleeping giant because of the following reasons; there is lack of research support by agencies be they government or other agencies. The inadequate funding for research and publishing houses for locally produced works, that's the main limiting factor. **(RPC)**

Yaah, economically we don't have food. We are poor literally. As a result, we don't actually do our best in terms of research. For example, there are short cuts; we take shortcuts, yes because we are poor and trying to spend less. **(RLE)**

Right, my overall comment is always that research in Zimbabwe lacks, eeh, resources. There are no resources. The government, the Ministry of Education, the Ministry of Higher and Tertiary Education, institutions of higher learning, eeh, and even schools themselves are not

investing much. They are not investing in research. They are not serious about research yet research is the foundation of all educational lifelines. That's the foundation, that's the base of all teaching and learning. Even teachers in schools should also be encouraged to publish not only to write schemes. They should be encouraged to publish. We grew up saying these things …. But now what is lacking are resources. So, all in all, research lacks funding, it lacks funding. **(RLC)**

I think we need to have more and more journals, eeh, some of them, preferably online journals which can also be accessed by, accessed by people who are outside the country so that they can read our work … access the work through Internet. I think we need to have more and more facilities in our own country for publishing. You will find that, the very big institutions in Zimbabwe may not have, eeh, may have at least two journals and so forth yet you are catering for students, you are catering for lecturing staff of three hundred or four hundred. **(RSLA)**

… In Zimbabwe we have very few journals which are regarded as refereed so you would find out that most of the articles we read are from other countries; UK, America, we tend to borrow their line of thinking and the like. I would want to quote one author, prolific author, Chilisa. Chilisa, Chilisa has been advocating for, a way, she was advocating for Africans having their own ways of researching. She was saying we should have our own research ethics, have our own research approaches. … But they can't publish. **(RLB)**

I believe that research is a function of economic development. We are a developing country. We are different from a developed country, that's one area we have to understand. Even the quality of articles that they write is too high compared to ours…, what they reflect on. They have access to more information. You see we are restricted by our development. We are still looking at topics like soil erosion, for example. There is no erosion, no land that is cultivated by a rural farmer in Britain there. Here, there are rural people. We are at a lower level of development. In South Africa for example, a lecturer is paid for supervising PhD students and the university gets funds when they graduate, which is not happening here at the moment because of our economy. So, our research reflects this lower level of economic development. The way we look at problems is different from the way somebody in the Netherlands looks at a problem. Remember we live a dual economy, urban and rural. There they don't have rural, they have commercial farming and urban settings. You see, so, their perception is different from ours. Their studies therefore reflect something which is higher. We still talk about

pollution in rivers; there is no river which is polluted there (laughs). *Nobody goes to bath in a river there like we still do here. There is no indiscriminate cutting down of trees, no gold panners. In Europe, there are no gold panners. The contexts are different.* **(RPB)**

Pinar (2003) has argued that adequate infrastructure is requisite for the curriculum field to take off. Also, for example, apart from local scholars, there is need for local journals devoted to curriculum research that create a space for a complicated curriculum conversation (Pinar et al., 1995) to take place in the field of Curriculum Studies. Without such infrastructure in place, it is highly unlikely that such curriculum scholarship will develop. The lack of resources was also viewed as compromising the quality of the scholarship produced in Zimbabwe. However, some researchers felt it was ignorance of relevant approaches that was responsible for the lack of relevance:

We tend to think the only way we can make our own ideas penetrate the West is to use their concepts to interrogate our own so that we kind of draw parallels between our own and the West. …but the Chinese have taken their own Confucius, the Chinese philosopher and compared him to Dewey's pragmatism. In that way, they made Chinese knowledge comparable and drew attention from the west… drawing attention to say "this is what Confucius said" and "this is what Dewey said." Are there any similarities or how do they inform each other? How do they resemble or differ from the west so that what emerges is something stronger, a synthesis of these issues? **(RSLD)**

The point here is about the nature of the journals in which we are publishing. Eeh… Yaah, there is the fear that some scholars are using predatory journals. **…** *eeh journals which have, maybe no proven track record, which are not very thorough in their review process..* **(RPA)**

I research on topical societal issues that can be quickly published. You know the "publish or perish" dictum in our university system. **(RSLF)**

The sentiments captured above indicate a lack of professional identity on the part of authors. Research could not be, for example, conducted solely because it is a key performance area in a job because the low quality of scholarship was also related to the absence of seasoned scholars to direct research. Many had left the university system in search of greater opportunities, resulting in the country having young scholars whose orientations were limited.

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6.7 Young and lack of trend from which to trace a trajectory

The participants in this study blamed lack of expertise for the slow development of the field of Curriculum Studies:

The brain drain that has taken place in this country has taken the cream and so the experienced professors, the experienced scholars, are in the diaspora. Therefore, theory generation suffers in the absence of key intellectuals who can drive knowledge production. Their absence has limited, in my view, not only the quality but also the depth of the work produced. **(RPC)**

Well, the feeling is that Zimbabwe as a country has produced people who are quite scholarly. The quality of their writing compares quite favourably internationally. Indeed, this explains why, because of their abilities, why they have been able to penetrate, I think, a number of contexts and areas in terms of publications. They contribute to research outside the country. **(RSLB)**

6.8 Discussion

While there is an attempt in the scholarship to promote a broader interpretation of curriculum issues influenced by the socio-political context (Graham-Jolly, in Du Preez & Simmonds, 2014), there are challenges ranging from lack of expertise, fear to express itself, reluctance to embrace internationsation, and conducting research merely to secure employment. Lack of funding to carry out comprehensive research, resources and the limited journals to publish their research were also identified as adversely affecting the scholarship. In particular, the administrative structure of the public university system is crucial, with the head of state as the chancellor of all state universities. Thus, criticisms' made on the university and education system would imply criticism of the person of the president or the sitting government. The study found that authors are careful not to engage in scholarship, which they will not be able to defend in the event of controversy, leaving certain curriculum debates truncated.

Researchers face numerous challenges, including pressure and high stress levels (Chireshe, Oupa & Shava, 2014). Because their research lacks depth it cannot be accepted in high impact journals and the limited access to these journals is caused primarily by failure to meet methodological research standards. Flaws and problems of authenticity in their work are said to be related to the superficial knowledge that has been caused by the brain drain (Ali, 2010).

For other respondents, the commonly used Western paradigms did not suit research on indigenous knowledge systems and some African aspects. Respondents underscored the importance of theoretical frameworks in research but yearned for the development of theories that were line with the knowledge in their context. Although the term internationalisation did not feature in the discussions, the views that discourses in Zimbabwean scholarship should reflect localness and relevance highlighted that the lecturers were aware of the importance of theoretical frameworks that would enhance understanding of locally produced knowledge. An intriguing dimension to internationalisation, which leads to the creation of third spaces, and hybridities in scholarship, was raised as comparative scholarship in which local discourses could borrow from, share with or compare to foreign ones. Although respondents appreciated the creation of spaces for interaction, they were not specific on the nature of such third spaces.

The potential of the published research to contribute to the field of curriculum is limited, therefore, if in Moje's (2004) view, hybridities entail integration of competing discourses but the fear or reluctance to create and be involved in third space will make the development of such hybridities impossible in Zimbabwe. Local discourses will take time to enter the international field in which competing knowledges are brought together to challenge each other's content and practices (Moje, 1999; Gutierrez, 2008) in the effort to promote knowledge democracy. Therefore, the field of Curriculum Studies field in Zimbabwe is likely to remain stultified. However, rather than seeing the authors' narratives (Clandinin & Connelly 1999 and 2000) as reflecting the indeterminacy in curriculum theorising that define the foundations of academic struggles in Zimbabwe, they were understood as reflecting modernist notions of 'lived' experiences in which they tried to separate themselves as academics and authors from the narratives/accounts they provided.

Hendry (2018) has argued that linking curriculum theorising and narratives in ways that reflect Pinar et al.'s (1995) notion of curriculum understanding, highlights the indeterminate qualities of theorising that are created by interactions between the two aspects. As people respond to questions posed they are constructing the very object they are 'talking about or studying' (see Pinar et al., 1995:6). Therefore, viewed in this sense, the responses of the authors ought to have reflected, in Slattery and Rapp's (2003: 96) view, understanding that set "free what [was] hidden from view by layers of tradition, prejudice, and even consciousness evasion". But, with separating their writing from their accounts in the sense,

amongst others, Aoki (19994 & 1988) and Joseph (2000) would be concerned about, the authors underplayed the importance of the relationship between their modes of being and narratives. The link between the two, as Hendry (2018), has argued reflect a way of living that involves an unending process of ethical engagement that Giroux (2014) and others also consider indispensable to universities as public spheres in which ethical questions have to be dealt with. In short, Zimbabwean authors within the field of Curriculum Studies face a multiplicity of challenges in their scholarship with adverse effects on university education and recognition internationally.

To summarise, looking at the publications studied and the accounts of the authors obtained through interviews, it is clear that the field of curriculum studies in Zimbabwe has not as yet developed into a distinctive disciplinary area of research. Research focuses mainly on curriculum development issues. The emphasis on a technicist and scientific conception of curriculum, because of fear of writing about controversial issues was highlighted. The publications serve a utilitarian function and mainly pay attention to ways of improving the national curriculum.There is an absence of critique especially of the nationally designed curriculum. The result has been an absence of studies that reflect depth and the contestation that is a common feature of the nature of any curriculum. For example, the writings are silent about the history of the national curriculum and its influence on educational practice and provision. The complicated, tension-ridden, contradictions that characterise curriculum discourse today (Morrison 2004), seem to be overlooked in Zimbabwe. Despite attempts in the interviews to draw views about the complicated character of curriculum, the authors simply pointed to reasons of writing as being work related. For example, authors acknowledged the importance of theoretical framework in informing and guiding their research work, but in their publications, seemed to have overlooked the integration of theory. However, the few that did, did so by superficially employing theoretical lenses for example, RLF (2010); RSLC (2011) and RPA (2009) in their research although to a limited extent. It is therefore, reasonable to conclude that the field is not yet autonomous from the parent field of education. It can be said to be still in its formative stages, sporadic and fragmented.

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Chapter 7

Conclusions and implications

7.1 Introduction

This study sought to examine the curriculum field in Zimbabwe in order to establish its place within the broader field of Curriculum Studies and in doing so its relationship to the three main traditions or approaches in curriculum inquiry, namely, the traditional, reconceptualist and internationalisation. The theories were used to discern the nature and scope of the theorising exhibited in the publications that were studied and how it was accounted for. Of particular interest to me were the approaches used in the various publications and responses of the authors, hence the central question that the study addressed:

How can developments in curriculum scholarship in Zimbabwe be understood within the broader in the field of Curriculum Studies?

And the sub-questions:

1. What are the genres of curriculum writing in Zimbabwe?
2. Which discourses have been embraced, marginalised and why?
3. What position does Zimbabwean curriculum scholarship occupy within the field of Curriculum Studies?
4. How can we characterise developments in curriculum scholarship within Zimbabwe?

In answering the questions, I was interested in the field's historicity and disciplinarity (Pinar, 2014) that is, how Curriculum Studies has evolved historically and also as a discipline of study. My assumption was that for Zimbabwean curriculum scholarship to be worthwhile nationally and internationally it had to deal with contemporary practical realities and highlight its sensitivity to the country and its history as context of research. Therefore, for the 10 years I investigated I expected to see a range of focus within the scholarship, writings on, amongst others (i) curriculum development, (ii) an exploration of knowledge, and (ii) critiques of policy in which both notions of worthwhile knowledge and approaches to teaching were problematized. This was, however, not expected to be rigidly confined to particular periods. The assumption was that each period in the history of Zimbabwe would reflect a complex interrelationship between academics modes of being, their research foci and

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dominant ideology within the country. Their work had to demonstrate an appreciation of curriculum as a 'complicated conversation' (Pinar et al., 1995).

The chapter is thus organised as follows: the first section presents the summary of findings. The second reflects on the significance of the theory used to make sense of the data collected, that is, arrive at the findings to the research questions. The third reflects on the research methodology and how it assisted me in addressing and answering the research questions posed. Finally, the limitations of the study are discussed, implications of the findings highlighted and recommendations made. The final section looks at areas for future research.

7.2 Summary of the main findings

The findings, as presented in chapters five and six, were as follows**.**

Chapter five addressed the question: What are the genres of curriculum writing in Zimbabwe and which discourses have been embraced? The publications draw on an array of theories, prominent among which were gender, environment, citizenship, and inclusive education. The theories are mainly used to study the teaching and learning of school subjects, for example, gender to study mathematics, geography or any other curriculum. Attention is mainly paid to challenges of implementation, how best the issue can be incorporated or why it should be rejected in the curriculum.

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A new area comprises studies that focus on indigenous knowledge scholarship using the Ubuntu philosophy, which the government has adopted as the guiding philosophy in education. Although limited, it indicates a departure from emphasis on curriculum development that used the traditional Tyler rationale. Although the field of Curriculum Studies was reconceptualised internationally as long ago as 1969, the resilience of this form of theorising seems to be stemming from school curriculum policies that have not dispensed with the model. The content of university modules on curriculum theory also continue to focus on curriculum planning and design, curriculum implementation, curriculum content organisation, curriculum change and innovation and curriculum evaluation.

Publications that examine the links between school subjects, policy discourses on classroom interactions that harmonise teacher, students and curriculum materials activities and likely to promote the notion of curricula 'complicated conversations' could not be identified.

Concurring with Jansen, (2003), published work is mainly atheoretical and mainly focuses on identifying challenges and/or methodologies, assessment of subjects and how to improve teaching and learning. Theorising, where it exists, remains abstract and does not highlight implications for practice or contextual realities.

In terms of breath and depth, the scholarly productions are therefore inadequate for defining the curriculum field in Zimbabwe with precision, and conflation of general educational scholarship and curriculum scholarship blurs the divide between the broad field of education and the field of curriculum. In addition, overlaps regarding the use of the three main traditions of curriculum inquiry also makes this more difficult. Exceptions were publications in which aspects of the reconceptualist movement are evident in the form of using feminism as theory and post-colonialism when writing about the African philosophy of Ubuntu. These publications could be considered as having traces of internationalisation, limited though it is. The theories are not problematized, the work remains abstract and this has diluted local content thus, working against what internationalisation stands for.

Chapter six answered the following questions through data obtained by interviewing the authors: What position does Zimbabwean curriculum scholarship occupy within the field of study, what is marginalised and why and how can we characterise developments in curriculum scholarship within Zimbabwe?

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Authors' narratives or views were thus taken to represent the subjective reasons that informed the choice of the areas of research and methodologies, in the hope that their accounts would reveal how their modes of being were connected to their writing and thus, lived experiences and subjectivity as academics. However, they (views) reflected instrumental reasons for conducting research and publishing, namely, employment requirements, promotion and finance. The explanations were justified by referring to such reasons as a lack of journals with specific foci on discipline, lack of resources and political authorities who were watchful on issues that might appear to be critical of the government. Zimbabwean scholars do not have freedom of expression and so too gripped by fear to theorise issues that critique the government.

From the findings of this study, one of the major conclusions is that theorising in the Zimbabwean context does not address curriculum-specific discourses. There are very few distinguished curriculum scholars who are prepared to move the field forward and this

absence of a community of curriculum scholars who keep abreast of current global trends in the field has retarded internationalisation. Although discourses that employ the critical paradigm are slowly embraced by experienced researchers, aspects of the traditional inquiry are still dominant. It can thus be concluded that the quality of scholarship produced in Zimbabwe falls short of what are considered international standards of excellence.

7.3 The significance of the postcolonial theoretical framework to the findings

The study was intended to encourage scholars to reflect on their scholarship in the field of Curriculum Studies in collegial relationships and collaboratively identifying ways in which their scholarship could be part of the international debates or discourse. The main research question in the study was thus meant to expose the curriculum tradition(s) that informed the journal articles written by Zimbabweans and explore ways in which they embraced or not these traditions. Therefore, to examine the articles and their authors' accounts, what they focused on and discourses used by these authors were of particular interest to me. I drew mainly on post-colonial theory as a broad research framework to make sense of these aspects. The hope was that with the help of this theory I would manage to provide useful insights that could make Zimbabwean curriculum scholars take their scientific responsibilities more courageously and enhance their country's academic profile in the field of study.

The theory emphasises the importance of acknowledging the complex relationship characteristic of curriculum issues, highlighting the concepts of third space and hybridity as crucial for knowledge democracy. The concepts enabled me to establish how sensitive the authors were to developments within Curriculum Studies as a field of study. In particular, post-colonial theory proposes that useful knowledge or theory has to be produced in a space in which diverse traditions are brought together and new knowledge generated in ways that would be not detracting but enriching to each tradition. The equitable relations in this space result in each tradition being hybridised and able to exist democratically alongside other traditions or knowledges.

The concept of third space helped me to explore whether or not, for example, the studies reported on in the articles transcended the Zimbabwean contexts in contextualising their focus, that is, whether or not they used the broad literature that existed on the issues written on as a basis to understand what they were studying or simply confined themselves to prescripts within their own country. Looking for this breadth in publications also revealed

whether or not the authors were aware of the significance of existing and therefore, the importance of being part of an international intellectual community.

7.4 Reflections on the methodology

The choice of a case study design and Currere and IPA as research approaches was useful in positioning the authors in ways in which they voluntarily spoke about their writings, reflected on them and explained the reasons they were written as they were. The use of IPA also made it possible to explore whether or not the focus of these publications and discourses used were understood by the authors in the same way I did. As a lecturer at one of the universities in Zimbabwe some of the accounts sounded familiar and I had to consciously guard against my own subjective views influencing me to take for granted theirs and my own biases. I had to do this throughout the whole data collection process to maintain the credibility of thedata. Through IPA I thus could (i) obtain the accounts of the authors, as part of their lived experiences and modes of being and the ways in which these accounts were expressed without interference on my part; and then (ii) relate the accounts to how I understood the articles selected for the study and, (iii) finally establish their place in the field of Curriculum Studies. The latter was based on the three traditions within the field of Curriculum Studies. The open ended interviews also helped to expose the degree to which the authors were familiar with discourses within these traditions.

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Employing Currere, it was possible to capture how the authors linked their explanations and accounts their past, educational and other and, then predict how their writings were likely to be positioned in the future, answer the research question and arrive at the findings for this study .

7.5 Limitations of the study

The focus of this study was mainly on published works in local journals by Zimbabweans but those outside the country were not included, thereby limiting the generalizability of the findings. The study was carried out during the time when the then Robert Mugabe regime was highly critical of academic activities and focused on silencing any dissenting voice (Hwami, 2012). Refusal by some respondents to be voice-recorded and hesitancy in giving responses was an indicator of this.

A large number of professors left universities due to persecution (Hwami, 2012) or in search of better paying jobs outside the country (Nyakudya, 2011). Efforts to locate them and arrange for telephone interviews proved futile, having the effect of restricting the population from which to extract respondents for the study.

Lecturers at newly established universities and teacher education colleges could have provided useful insights in the study but they were excluded because at the time the study was conducted, very little was taking place in terms of research and publishing amongst these academics. Focus group interviews with them could have provided additional useful data about, at least, their familiarity with the developments in the fied of Curriculum Studies. However, many who were willing to contribute to the study, despite their research profiles, preferred to work with me during weekends but returned to their homes in different locations across the country during this time and were therefore inaccessible.

Methodologies employed to collect data for the study were restricted to document content analysis, IPA and Currere. Focus group interviews could have served the purpose of triangulation and made the data collected more reliable and valid and consequently,the findings and recommendations in the study. Unfortunately, the mistrust that is prevalent within the country, made it impossible to bring colleagues together for this purpose.

Data collection was not possible in the main and oldest university. At the time filed-work was conducted, the university staff and some sectors of the society were unhappy about the PhD degree awarded to the former first lady Grace Mugabe. She had allegedly studied for a record three months and the matter was still under investigation at the time of research. As a result, the university authorities were suspicious that interviews with faculty members might expose negative information about the university. Their inclusion could have provided more insights especially, historical ones, because the institution had a significant number of staff who had been working for many years in what was also the first and oldest university in the country.

Professors with numerous work demands were available for interviews for a short time, making it difficult for me to explore the finer details exhaustively.

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7.6 Implications of the findings and recommendations

While recommendations made in this study may be viewed as undermining the efforts of scholars or as a critique of government efforts, it is important to note that they are based on what the study has revealed. Therefore, the findings have implications on the university teacher education programmes, policy and further research as explained below:

7.6.1 Implications on the teacher education programme

When conducting this study the hope was that the articles studied would model how the various ideas could be shared, discussed and developed when doing curriculum work. For example, how current trends in research could be used to identify ways in which local curriculum content could be given an international profile. The staff in various Zimbabwean universities are thus encouraged to establish opportunities in which course content in curriculum theory modules could be revised to ensure that it does not only focus on curriculum ideas that are dominat with the country but also other contemporary curriculum theories within the broader field of Curriculum Studies. This will expose both the staff and students to more conceptual tools that can enrich the curriculum theory that is taught and studied within the country.

Universities are encouraged to avail more funds towards research activities so that lectures get opportunities to visit other universities and learn how curriculum research is handled. Currently, these funds are severely limited in Zimbabwe. For one to access such funding, the relevance of the conference to the discipline of curriculum theory can be used as a criterion for approval. With such criteria used as a basis for funding, scholars can attend conferences which focus on the various Curriculum Studies traditions, not just any conference on education. This will facilitate exposure to third spaces where developments in the field are discussed. From such interactions, collaborative curriculum research can be carried out with experts who have deep knowledge on the new theories and developments in the field of Curriculum studies from various contexts.

Faculty staff will also get to know publication houses and journals where research in their discipline can be published. In this way, the publication of Zimbabwean research in reputable journals will increase, thereby enhancing the country's academic profile.At present collaborative scholarship is limited within the Zimbabwean sphere.

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The sample for this study was identified from university faculty staff since, in terms of their conditions of service, it is mandatory that they research and publish. However, if a larger sample could have been used including lecturers in teacher education colleges, this could have added different dimensions to the views given by university lecturers. The lecturers would have provided more insights into whether or not they were working towards the development of the field.

The study recommends the establishment of a broader Curriculum Studies community within the country that promotes various perspectives. Such a community is likely to contribute to scholarship that will develop the field. Scholars will also develop particular professional identities as they embrace particular perspectives within the field.

In view of the fact that local journals are not inclined towards purely curriculum research, the recommendation is also that a journal with such a focus be created to facilitate the development of the field. A specific local journal themed along curriculum discourses will provide a forum to curriculum scholars to debate curriculum discourses. These debates are likely to generate an intellectual vibrancy that the field is currently lacking in the Zimbabwean context.

To further enhance the internationalisation of the Zimbabwean field of Curriculum Studies, this study also calls for modes of inquiry which can enable researchers to study indigenous and other cultural issues. The modes of inquiry will make these issues as local knowledges to be recognised in their contexts and beyond and not be just compared to or overshadowed by foreign discourses.

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7.6.2 Implications on policy

The study recommends a change of the policy of the public universities' administrative structure. Currently, the head of state is the chancellor of all state universities and therefore critical stances within the university system are often viewed as challenging, by implication, this authority. If the president relinquishes this post and allows academics to occupy it, researchers would be free to reflect on government policies dealing with, for example, curriculum issues. After all, curriculum is inherently political and contested.

As regards tenure and promotions, universities should be concerned not only with the quantity of research work to promote lecturing staff but also the quality, which should be judged based on how it contributes to the general disciplinary knowledge.

7.6.3 Implications for further research

This study can be used as a basis to identify other important areas in the Zimbabwean field of Curriculum Studies to study. Since universities are growing in Zimbabwe I believe that perhaps a detailed study of scholarship studied at one university could provide a deeper understanding of trends in this institution and future areas of growth in scholarship. Therefore, I urge researchers who are keen to explore the scholarship in Curriculum Studies further to do so using different heuristic tools.

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Appendices

Appendix A: Interview Guide

QUESTION	DATA SOLICITED
Please tell me about yourself **When did you start working?** **How long you have been working in the university system?** **Where did you study?** **Do you have professional links or networks outside the institution?**	Experience Influence on scholarship Whether collaborations exist Hybridity in scholarship
Can you please tell me about your teaching and research focus? **What issues do you write about in this research focus?** **What are the reasons for the research focus?**	Discourses articulated What influences focus Motivation for research
Where would you locate your work within the Zimbabwean context, that is, as regards your focus? **a) What are your views on Zimbabwean scholarship in general?** **b) Where do you place curriculum scholarship in Zimbabwe?** **c) What is it generally that is crucial about your work in this field of study-what can you tell me about your contributions?**	Description of nature of scholarship How they view their work Challenges faced How they understood their work

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Any views about Zimbabwean writings and other writings elsewhere?	Overview of nature and quality. A comparison of scholarships with other scholarships outside Zimbabwe
How do you explain this situation?	Reasons for the nature and quality of theorising in Zimbabwe Context of their research work
Do you have anything to say about research designs that are used in Zimbabwe? **a).Where would you place theoretical frameworks in research?** **b) Who does it?**	Establishing how they conduct their researches and their views on the use and importance of theoretical framework.
Do you have anything to say about research designs that are used in Zimbabwe? Where would you place your own writings?	Views on nature and quality of Zimbabwean scholarship and how theirs can be compared Their knowledge on forms of curriculum inquiry
Where do you place Zimbabwean scholarship internationally?	Comparison of scholarship
8. What do you think is the place of theoretical frameworks in research? **Where do you see yourself in terms of scholarship in the future?** **9. Other than research and publishing, what else do you do as an academic?**	How they can improve their scholarship Any views regarding their work which they felt could be discussed Other issues that could influence their research work

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Appendix B: Request for accessing documents from the institutions of higher learning

University of Johannesburg
Dept. of Education and Curriculum Studies
P.O. Box 524
Auckland Park, 2006
Johannesburg, RSA
19 0ctober 2015

The Director of Research and Development
Ministry of Higher and Tertiary Education, Science and Technology Development
Harare
Zimbabwe
Dear Sir/Madam

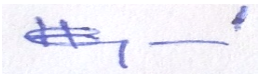
Request for Permission to Access Documents and Institutions in The Ministry Of Higher Education in Zimbabwe

My name is Hedwick Chigwida and I am a registered PhD student at the University of Johannesburg, South Africa, Student: number 201431720. The title of my thesis is: *Curriculum theorising in Zimbabwe: Post colonial Perspectives.*

Kindly allow me access to government policy documents on higher education policies and institutions of higher education to collect relevant information for my study. Attached are a confirmation letter from the University of Johannesburg and a summary of my thesis proposal. The following are my contact details: Email address chinyanih@gmail.com or 201431720@student.uj.ac.za

Thank you.

Yours Sincerely



Hedwick Chigwida

UNIVERSITY OF JOHANNESBURG

Summary of the study

Thesis title: curriculum theorizing in zimbabwe: postcolonial perspectives

The study traces the developments in Zimbabwean scholarship drawing mainly from the perspectives of curriculum theorizing that are characteristic of the field namely, the traditional, reconceptualist and internationalization**.** It covers the period 2003 to 2013. Jansen studied the Zimbabwean curriculum field focusing on the post independence era, 1980 to 2003. Thus, the study will focus on the period after Jansen's survey.

Phases of curriculum inquiry

The Traditional Perspective

It took precedence between 1918 and 1969 and was mainly concerned with curriculum development (Pinar 2014). With its focus on making the educational process more efficient, curriculum theorizing in this approach was done within the formal structures and programmatic components of education (Barriga 2003). This form of theorizing was interrupted by Schwab's 1969 declaration of 'moribundity' of curriculum theory that paved the way for the reconceptualization movement of 1969 to 1980 (Miller 2005).

The Reconceptualist movement in Curriculum Studies

The Reconceptualist movement represents a shift in theorizing from curriculum development to a paradigm of curriculum understanding. It signalled a move from a behaviourally and managerially oriented field to a phenomenological understanding of curriculum. In this form of theorizing there is a multiplicity, if not complexity, in scholarship (Kliebard 1992) where relationships among school subjects, issues within the school subjects and relationships between the curriculum and the outside world are explored. It therefore can be considered as a historical intervention of paradigmatic proportions (Hlebowitsh (2005) which made curriculum a highly symbolic concept and curriculum theory as speaking to the significance of academic meaning and social reconstruction. The first wave of reconceptualization was characterised by features of a social theory linked to Marxist or neo – Marxist perspectives**.** The second phase was marked by the expansion of discourses associated with and embedded in autobiographical understanding of curriculum, psychoanalytical and deconstructional approaches.

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Internationalisation of Curriculum Studies

"Internationalizing curriculum inquiry might best be understood as a process of creating transnational spaces in which scholars from different localities collaborate in reframing and decentering their own knowledge traditions and negotiate trust in each other's contributions to their collective work (Gough (2003;68). In this approach, knowledge systems are recognised as sets of local practices hence it becomes possible to 'decentre' them and develop a framework within which different knowledge traditions can equitably be compared rather than be absorbed into an 'imperialist archive' where they will not be acknowledged (Gough 2010, Pinar 2014). Thus, for curriculum scholarship, interacting with writings from multiple cultural standpoints extends the boundaries of knowledge thereby achieving inclusivity and accommodating multiple perspectives which internationalisation gestures.

As regards Zimbabwe, Jansen (2003) notes, curriculum scholarship is not fully developed. To date, the writings that exist seem be focused on the following: The nature of content, design and organization of subjects in the school curriculum; arguments for and against the inclusion of certain subjects in course plans or issues related to syllabuses and learning experiences within schools, districts or provinces, for example technical limitations or deficiencies in teaching, learning and assessment of these subjects. Theorizing has given marginal attention to contemporary curriculum issues of global concern except for a few writings for example by Chemhuru (2010) on democracy, Mavhunga et al (2012) on citizenship education and Chidakwa and Majoni (2004) on HIV and AIDS. Issues outside the school system that can inform and direct curriculum research as in the writings of Shumba et al (2005) on curriculum development for moral education and Kazembe's (2010) on the inclusion of indigenous knowledge in the form of traditional medicines in the curriculum are limited.

The research methodology that is used in these empirical studies on curriculum has remained unchanged since Jansen's 2003 survey. There is a general preference for basic statistical analysis and thin case study reports. Exceptions are co-authored publications by supervisors and Zimbabwean PhD candidates studying outside the country. Such writings employ theories and embrace contemporary discourses. Generally, the writings are mainly descriptions of what is happening in the area of education, especially in the classroom and most of them do not have any theoretical referent as Jansen (2003) observed. It can therefore

be suggested that the curriculum discourse in Zimbabwe lacks the attributes of contemporary theorizing which Morrison (2004) argues is marked by richness, diversity, discordant voices, fecundity, multiple rationality, theories and draw on emergent issues outside education, touching on major issues of everyday life. Today's curriculum theorising is responsive to societal issues as curriculum theory in Morrison's view is not a spectator theory but an involved theory. This study therefore explores why curriculum discourses and knowledges in Zimbabwe are not contributing to the latest discourses. In short, it examines how the perspective of Internationalisation as the latest in the field is slow to take off.

Statement of the problem

Apart from Jansen's (2003) survey, no research has been done looking at developments in Zimbabwean curriculum scholarship. The exception is Chinamasa's (2012) research on low research output by lecturers in Zimbabwean universities. Looking beyond Zimbabwe, in South Africa for example, scholarship seems to be divided as the country has been historically. Pinar (2010) observes that South African scholarship reflects an absence of dialogue and is in subjugation to foreign scholarship, mainly because publications have drawn on analytical tools from outside South Africa thereby overlooking contextual complexities. Thus it could not provide this study adequate guidance on how and what to focus on. This is not only characteristic of South African scholarship but all countries that generally look to the north for guidance. Jansen (2003) has argued that the trend is the same in the sub-region, for example in Botswana and Namibia. The situation is significantly different in English speaking countries. In the USA and UK, for example, there are a diversity of approaches and a variety of discourses. Thus this study partly draws from developments in the north. However, this will not be done unproblematically**.**

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Research questions

This study tries to answer the following research question**;**

The main research question

How can developments in Zimbabwean scholarship be understood within the broader context of the field of curriculum studies?

Sub questions

- What are the genres of curriculum writing in Zimbabwe?

- Which discourses have been embraced, marginalized and why?
- What position does Zimbabwean curriculum scholarship occupy within the field of study?
- How can we characterise developments in curriculum scholarship in Zimbabwe?

Rationale

Gough (2010) laments that in Southern Africa, citing Malawi and Zimbabwe as examples, local knowledge traditions have been rendered invisible by the effects of universalising imperialist discourses and practices and the 'complicated conversation' to which Pinar et al (1995) refer is not complicated enough. To that end, this study explores ways through which scholarship in Zimbabwe can ensure that traditions and other marginalised knowledge productions do not simply fade into oblivion in the face of dominant Western epistemologies, but connections and further developments resulting from collaborations happen. Such scholarship cannot exist in Gough's view, without what Bhabha (1990) refers to as a third space that safeguards the diversity which is crucial to co-existence

Theoretical framework

This study is couched within the discourse of Postcolonialism.The concepts of third space, hybridity and subaltern will be used as heuristic tools to explore why and how the marginalised curriculum discourses can contribute to the field of curriculum studies.

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Research methodology

The overarching theoretical perspective of this study is interpretivism. The study embraces the epistemology of subjectivism. Using a case study of Zimbabwean scholarship, document analysis and interviews will be the data gathering methods.

The Sample.

The technique of sampling employed in this study will be random purposive sampling. Participation of scholars in the interviews will depend lecturers' contribution to curriculum scholarship in ranked scholarly journals or other edited academic work.

Method

Methodologically, the study draws mainly on, amongst others, Goodson's (2003) *Professional Knowledge and Professional Lives work* which studies the lives and work histories of people. Similarly, scholars will be expected to narrate their individual experiences as authors. Their explanations will be used to understand and clarify the nature of their

writings. Pinar's notion of *currere* will be crucial to study each subjectivity and make sense of it from the explanations given and documents authored. Fairclough's principles of Critical Discourse Analysis (CDA) will be useful to analyse the texts.

Data management

The two sets of data from interviews and documents will be managed using Carter's in Goodson (2003) categorizations. These include the nature of the narrative and its value to scholarship; the purposes, approaches and claims made by the author; what the narrative captures and what it leaves out and how the story fits within the emerging perspectives of the writings. Thus, these aspects will be useful in trying to code, categorise and derive themes. The type of data that will emerge cannot be predetermined. However, it is hoped that it will reflect hybridity and Bhabha's third space. If it the data is not reflective of these notions, the notion of subaltern will be useful in discussing the writing taking place in Zimbabwe.

Envisioned contribution of the study

It contributes to the field by exploring how the writings produced and the discourses articulated are addressing the complexity and diversity that the field has attained internationally. The study is expected to provide a platform for theorizers to consider and embrace contemporary forms of theorizing in the field, in a third space so that they participate in the internationalization movement. It will be crucial in bringing the local productions in knowledge visible to international discourses. Thus, the study becomes crucial in contributing to the construction of the field of curriculum studies both locally and internationally.

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Ethical considerations

Ethical precepts that foreground this study include issues of gate keeping, voluntary informed concern, confidentiality and assessment of risks. To observe the principle of voluntary informed concern. The purpose of the study will be explained to participants including any risks that may be involved so that they make an informed decision about their participation. Interviewees will also be made aware of their right to privacy in the study. Their contributions will be treated with utmost confidentiality by not attaching names to their responses.

Trustworthiness

Lincoln and Guba's (1985) in Marshall and Rossman (1999; 191) constructs on ensuring rigour namely credibility, transferability, dependability and confirmabilty will be used as

standards of trustworthiness in this study. Credibility will be ensured though adopting procedures of data gathering and analysis that have been employed successfully in similar studies before.

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Appendix C : Supervisor's letter requested by ministry of Higher Education

Professor M. Modiba
Dept. of Education and Curriculum Studies
University of Johannesburg
P.O.Box 524
Auckland Park, 2006
Johannesburg, RSA

15 0ctober 2015

The Director of Research and Development
Ministry of Higher and Tertiary Education, Science and Technology Development
Harare
Zimbabwe

Dear Sir/Madam

Request for Permission To Access Documents and Institutions in The Ministry Of Higher Education in Zimbabwe for Phd Studies

I am the supervisor of Hedwick Chigwida, registered as a PhD candidate at the University of Johannesburg, South Africa, Student: number 201431720. **Her study is entitled Curriculum theorising in Zimbabwe: Postcolonial Perspectives.** She wishes to study the manner in which lecturers in higher education institutions in your country theorise curriculum issues.

Hedwick has to collect data that she needs to understand the background of higher education and policies related to it. Kindly allow her access to the relevant government institutions and documents for her to be able proceed with her field work.

Please feel free to contact me or the University of Johannesburg for more information if required.

Yours faithfully

Professor M. Modiba
Tel: +27 11 559 2670
E –mail: mmodiba@uj.ac.za

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Appendix D : Ethical Clearance Certificate

NHREC Registration Number REC-110613-036

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ETHICS CLEARANCE

Dear H Chigwida

Ethical Clearance Number: 2016-023

Curriculum theorising in Zimbabwe: post-colonial perspectives

Ethical clearance for this study is granted subject to the following conditions:

- If there are major revisions to the research proposal based on recommendations from the Faculty Higher Degrees Committee, a new application for ethical clearance must be submitted.
- If the research question changes significantly so as to alter the nature of the study, it remains the duty of the student to submit a new application.
- It remains the student's responsibility to ensure that all ethical forms and documents related to the research are kept in a safe and secure facility and are available on demand.
- Please quote the reference number above in all future communications and documents.

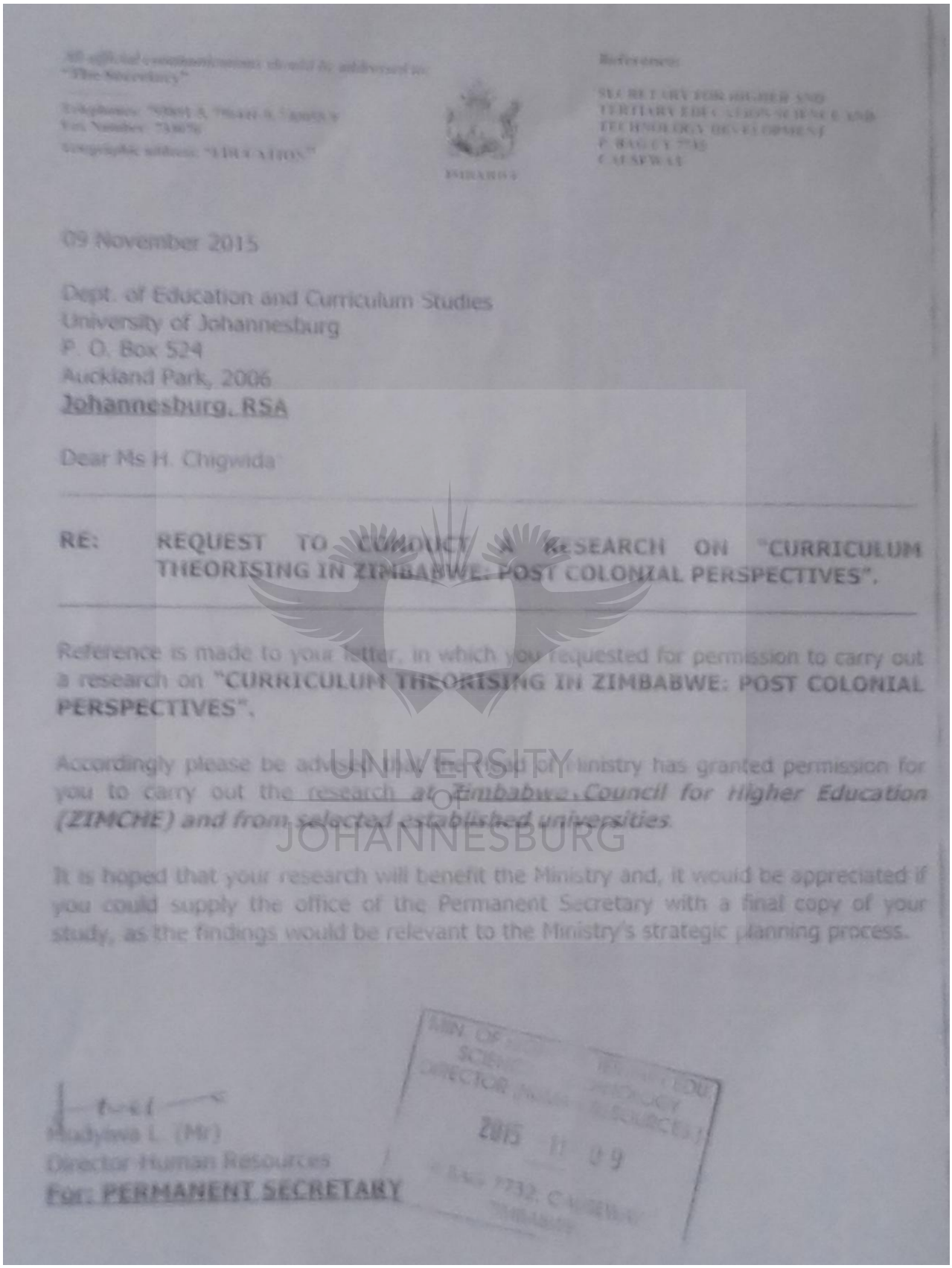
The Faculty of Education Research Ethics Committee has decided to

☒ Grant ethical clearance for the proposed research.
☐ Provisionally grant ethical clearance for the proposed research
☐ Recommend revision and resubmission of the ethical clearance documents

Sincerely,

Prof Geoffrey Lautenbach
Chair: FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE
1 June 2016

Appendix E: Acceptance of request from the Ministry of Higher Education



09 November 2015

Dept. of Education and Curriculum Studies
University of Johannesburg
P. O. Box 524
Auckland Park, 2006
Johannesburg, RSA

Dear Ms H. Chigwida

RE: REQUEST TO CONDUCT A RESEARCH ON "CURRICULUM THEORISING IN ZIMBABWE: POST COLONIAL PERSPECTIVES".

Reference is made to your letter, in which you requested for permission to carry out a research on **"CURRICULUM THEORISING IN ZIMBABWE: POST COLONIAL PERSPECTIVES"**.

Accordingly please be advised that the Ministry has granted permission for you to carry out the research at *Zimbabwe Council for Higher Education (ZIMCHE) and from selected established universities*.

It is hoped that your research will benefit the Ministry and, it would be appreciated if you could supply the office of the Permanent Secretary with a final copy of your study, as the findings would be relevant to the Ministry's strategic planning process.

Mudyiwa L. (Mr)
Director Human Resources
For: PERMANENT SECRETARY

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Appendix F: Examples of transcribed voice recorded interviews

Example 1

QUESTION: What can you tell me about your teaching and research focus?

RESPONSE: Teaching and research focus, eeh, I am in the languages or language education area, language education. So in language education, we look at language and linguistics, psycho linguistics and socio linguistics and the teacher. We also look at literature, Zimbabwean, Southern African, African, third world and World literature. So, we look at different eeh, so our focus is to prepare the teacher to, the English as a second language teacher to handle the primary, the secondary and the college, college demands effectively, to be effective teachers of English language at different levels. So we also go up to Masters level which means we also teach them in order for them to able to teach even at university level. So our focus is language education.

QUESTION: What issues do you write about?

RESPONSE: Eeh, we look at language and society. Eeh, we also look at the place of language especially English in a post-colonial situation. Eeh, we have continued to use English in Zimbabwe, thirty something years after independence. EEh so we seem to may be, perhaps people refer to it as a global language so as a result we try to prepare teachers to teach it effectively so that their products will fit effectively in the global village. So, our focus really is language and its place in society, in education, We also look at bothering issues such as gender and in gender we also look at language and gender, how gender issues are reflected in language so really we are talking about language in society. So we also look at literature, different literature and so forth. I am also into writing fiction. Eeh one of our collections, anthologies was nominated in 2012 at the NAMA, National Arts Merit Awards so it was a runner up. So, I contributed 19 poems and I think as a language teacher, these poems are going to go a long way in the, in the teaching of of language and also issues because it's not just about language but it's about issues which are… in literature, issues such as gender and others. So we it contributes… in fiction so that this fiction can also influence the learners.

QUESTION: what are your reasons for this focus in your research?

RESPONSE: The focus on on language and eeh. I think on language as I said earlier on, English is a … which is my main area, is a language which plays a very important role in

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Zimbabwe…the independence situation. We have at the moment according to the constitution 16 languages which are recognized, officially recognized but I think English plays a dominant role because of the history, the historical background of the country, it plays a very important role. Lots of our literature is in English although we are an African country. So, my role really is to prepare… I think learners who are good in eeh I haven't carried that study but I think they perform better in other subjects because it's the medium which is used in Zimbabwe which might be a disadvantage to some who might not be very good at English but I think English plays a very important role. Even to the learner of Sociology at A Level to a learner of physics or economics, I think its playing a very important role. I am not

Example 2

Question: Can you please tell me about your teaching and research focus?

Response: I have been teaching curriculum theory from 2009 to present and basically my research focus is on curriculum implementation and eeh and current issues of culture and the curriculum eeh basically I have been focusing on those areas.

Question: What are your reasons for this particular focus?

Response: I think in terms of curriculum implementation, I have appreciated that the issue of curriculum implementation is one area that has been, has not received enough scholarship in terms of its mobility. It's quite a mobile area. A lot of changes are taking place in that area and therefore there is need for focus and giving it some kind of attention to help teachers in terms of looking at how best we can implement it. In terms of culture, if you appreciate that culture is also dynamic and has got a very important influence on the curriculum because at the end of the day we are talking about the kind of product that is coming from the school system. What type of a product is it and how does it relate and meet expectations of people in a cultural context. So, that was the motivation although at times you know you can go overboard and look at other issues but basically these are the focus areas that I feel do really have a bearing on the curriculum.

Question: What is your comment on scholarship in Zimbabwe?

Response: I am not too sure on what others are focusing on but from my own reading, I think there is a lot of eeh, not a lot let me say on what is going on in terms of writing about curriculum. Aah, it seems to be a young area especially to a lot of people and at times people

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don't realise what it is about and even if you tell them that you are teaching curriculum, they still ask what is it all about? An indication that a lot of people seem not to appreciate, understand rather what the whole idea of curriculum is all about. So, while others are writing on curriculum issues, from very or diverse areas, focus areas, aah, I think the issue of the focus area that I am looking at is going to be very critical in terms of eeh the development of the kind of learner that we are talking about but the focus itself you can understand that eeh a lot of people even those who are looking at the issues of curriculum are very few. In Zimbabwe we have very few people who are looking at issues of curriculum.

Example 3

QUESTION: Why do you undertake research?

RESPONSE: Yaah, as you know well that for a university lecturer you have those 3 key result area, teaching, research and university service. May be underpinning this is the research. You need to research more widely for your teaching to be more effective and even for your contribution to the community. To be informed by the existing theory or emerging thoughts and trends, you need to research widely on current issues such as gender and HIV as you have already mentioned.

QUESTION: Should we not concentrate on the school system?

RESPONSE: All those other issues have an impact or have a bearing on the teacher or on the lecturer. You cannot isolate the classrooms from what is happening in the wider society. So, the teacher still needs, the lecturer still needs to be ahead of the community and suggest ways even outside the classroom because the student still has to go into the field, into the world.

QUESTION: Where would you locate your work within the Zimbabwean context?

RESPONSE: Aah, I don't want to be boastful (laughs) but I think I am breaking some ground, new ground as I said at the beginning yaah. I have… you know when we used to have those co publishing and so on, I used to strictly look at educational issues, comparing university students on TP to Diploma students on TP and the gender sensitivity of textbooks in the classroom and so on. But, as I have already indicated, I am now trying to focus more on the impact or the effect or the place of dance in the Zimbabwean map whether in education or in the real world**.**

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Example 4

QUESTION: What is your overall comment on Zimbabwean scholarship in general?

RESPONSE: Aah my overall comment as I said is… the eeh, it's, it's above average *(laughs).* It's above average. Research work, we, we tend to be more theoretical than practical. I will refer you to one incident which happened some many years back. There was a gentleman called eeh… I don't remember the one who came up with the idea of a helicopter. You know the story? That is what I mean by practical. And eeh a few days ago, that was my first time, I saw eeh, we shared actually, we ate some nuts, some wild nuts from *marulla* tree, from *muchakata* tree which had been packed, packed and bought from a supermarket, those kinds of things. We have been eating those *shongwes* and nuts from time immemorial but people wouldn't want to be known eating them but when they are being sold in the supermarket *(both laugh).* They will say we have a special desert or what do you call it.

QUESTION: So, in other words what are you saying?

RESPONSE: We have to link research with the practical if we, I am now referring to the empirical one which we have already talked about when we said they are promoting empirical research. But, those lecturers will simply say we want to go and see the effects of whatever in a river or something like that and not go to the people who know what is happening. So, we need to link our research to the communities which are to be affected by our results. This is what I am saying; we do not have to wait for outsiders to package our knowledge. But, maybe this has implications for motivation, copy rights and all that.

Example 5

Interviewer: Which issues do you think scholarship in Zimbabwe has embraced?

Interviewee: I think principles of curriculum design and then monitoring and evaluation - - including theories - - one; because of lack of literature and two; because you have to spend a lot of time on the literature.

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Interviewer: is that all?

Interviewee: Umm shakes her head (hesitant) These days, they talk about Unhu/ Ubuntu. If you write about it - - you won't get victimised… Unless you really get into politics….There are certain topics you can't write about. Like this simple issue of the use of the mother tongue. They have their own reasons, like the parents are refusing. They want their kids to be taught in English. No consultations have been done but we have been toiling with this language policy since 1987 up to now and you cannot write articles about it.

Interviewee: what would you attribute this to?

Interviewee: Because you will burn your finger. You know what they want and you write what they want as long as you have published your document (laughs).

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Appendix G: Consent letter for participating lecturers

Dear Sir/ Madam/Dr/ Professor

RE: invitation to participate in a research study

Title of research: Curriculum Theorising in Zimbabwe. Post colonial perspectives

Institution: University of Johannesburg

I am a PhD student conducting research on Curriculum theorising in Zimbabwe. This letter invites you to participate in this study by giving your views on curriculum scholarship in Zimbabwe. The interviews will last between 35 – 40 minutes. Please understand that if you participate, the interviews may be followed up to get a clear understanding of your views. I will greatly appreciate if you respond to this invitation at your earliest convenience. Please furnish me with details of your requirements during the interview if you are willing to participate.

Aims of the Study

The aim of the study is to explore the place of Zimbabwean scholarship in the field of Curriculum Studies, in particular, how it has been shaped by the three main traditions of curriculum inquiry, namely, the traditional, reconceptualization and internationalisation of Curriculum Studies. It seeks to answer the following research questions;

The main research question for this study was the following:

How can developments in curriculum scholarship in Zimbabwe be understood within the broader context of the field of Curriculum Studies?

Sub-questions were:

- What are the genres of curriculum writing in Zimbabwe?
- Which discourses have been embraced, marginalised and why?
- What position does Zimbabwean curriculum scholarship occupy within the field of study?

- How can we characterise developments in curriculum scholarship within Zimbabwe?

Brief background

This study is informed by the view that in Zimbabwe, curriculum writings are limited and there are few authors who focus on curriculum research. Many writings address general educational issues. The research writings employ research methodologies superficially. and lag behind internationally in terms of carrying out curriculum research. It is against this background that I would want to explore the nature of curriculum scholarship in Zimbabwe , the discourses embraced and or marginalised and how the Zimbabwean curriculum scholarship can be viewed within the broader field of curriculum studies internationally.

Significance of the study

The Findings of the study thus, aim to be useful in demonstrating how the field of Curriculum Studies in Zimbabwe has advanced or not and clarify what is required for it to be more relevant internationally. At the time the study was conducted the field appeared closed, therefore insights developed in this study should contribute significantly towards understanding current trends and how Curriculum Studies as a field of study in Zimbabwe can be made more aligned to international scholarship.

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Informed Consent

Participation in this study is voluntary. You may decide to withdraw from participating any time without consequences.

Confidentiality

Effort will be made to protect your confidentiality. The study will not use your name or any information that would make you to be identified. All collected data will be anonymous and only the researcher will have access to it and will be stored for not more than 2 years after publishing the report.

Future interest and feedback

You may contact me (see below) for any additional information or if you have questions related to the study.

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Written consent

I have read the research information pertaining to this research study and I understand the information and my role in it.

Name……..

Number……..

Email address: ……..

Signature……..Date…….

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